Moſes and Aaron:

Or, The Rights of CHURCH and STATE;

Containing two

DISPUTATIONS.

The former concerning the Church, in which are examined the principles of Separation, and their inconſiſtency with truth and peace demonſtrated: and the Government of the Church vindicated into the hands of her proper Rulers.

The latter aſſerts the ſacredneſſe of the perſons and authority of Kings againſt Sacrilegious uſurpation and King-killing.

By that judicious and faithful Miniſter of Chriſt, Mr. *JAMES NOYES*, ſometimes of *Newbury* in *NEW ENGLAND*.

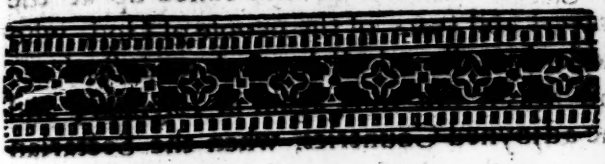
Publiſhed by *Benj. Woodbridge*, Rector of *Newbury* in the County of *BERKS*.

Numb. 16. 3. *And they gathered themſelves together againſt* Moſes *and againſt* Aaron, *and ſaid unto them, Ye take too much upon you, ſeeing all the Congregation are holy every one of them, and the Lord is among them: Wherefore then lift ye up your ſelves above the Congregation of the Lord?*

Jude ver. 11. *Periſhed in the Gain-ſaying of* Coreh.

LONDON,

Printed by *T. R.* for *Edmund Paxton*, in *Pauls-chain*, over againſt the *Caſtle* Tavern, near *Doctors Commons* 1663.



To the moſt
HIGH and MIGHTY
PRINCE *CHARLES* the ſecond,
by the Grace of God KING of
great Britain, *France* and *Ireland*,
Defender of the Faith, *&c.*

Moſt dread Soveraign,

WE have ſeen and heard of ſtrange things in our dayes: the ſea dried up, *Jordan* turned backward, the day neither day nor night and at evening light, deſperate ſorrow and trouble in the evening, but before the morning gone away. Was it not thus in *Germany*, when all things there being deplorable and without hope of recovery, a King

King from the North was raiſed up at the prayers and tears of the people of God, who ſuddenly reſtored all beyond expectation? and was it not thus again in *England*, and the adjoyned Countries, when the Sectarian Army under thoſe grand Uſurpers of our time, had deprived us of King, Parliaments, Liberties, and orderly Government, and had almoſt utterly overthrown the Church and State, Truth and Religion, and were become as a wall of iron againſt all oppoſite attempts, and after the defeat of Sir *George Booth* there ſeemed to be no more hope remaining? For then when the ſtate of things was deſperate and hopeleſſe, did Chriſt raiſe up Generall *Monck* from the North after the ſimilitude of *Conſtantine*, *Ziſca* and the King of *Sweden*, by whom the face of things was ſtrangly changed on a ſudden, and a lively hope of reſtauration with advantage unexpectedly reduced. This was done when all help failed, when the oppreſſor ſeemed irreſiſtible; and it was done by a little ſtrength, without blood, without a ſtroke: that it might appear, that it was the finger of the Almighty that had done all this, as riſing up againſt the proud and inſolent

lent oppreſſors. Now therefore, whereas we have been in a ſuffering State theſe many years,& God hath now raiſed up your Majeſty to the Throne of Government by a ſtrange and unexpected hand, how can we but expect ſome great birth (for the Church is like a travailing woman,and after every travaile it ſhall bring forth) and not onely the reſtauration of the Church defaced, but alſo the riſing of Chriſts Kingdom to a greater height and enlargement then in former times? The report of proclaiming your Majeſty and your moſt joyful return into *England* hath wrought in our hearts incredible joy and gladneſſe. And I am like the ſervant of *Elias* looking out,and looking ſeven times, till I ſee the little cloud ariſing that ſhal increaſe more and more,till all the heavens be covered with clouds,& a great rain of righteouſneſs come down upon the earth to refreſh the hearts of men parched wth drought. *Let the heavens rejoyce, and the earth be glad, let mountains burſt forth into praiſes, and all the trees of the field clap their hands: becauſe God hath viſited his people, and hath comforted his afflicted.* And let that noble General be bleſſed, and a full reward be given him of the

God

God of *Israel* who hath been honoured to be so great an instrument in so great a service, and let his name be unto all posterity renowned. Arise O *Jerusalem* and shine, shake off the dust of thy dejection, put on thy royal garments. Thou mayest again go forth with songs, together with thy King and with thy Nobles, and with the comely order of thy Governours, and with the refined order of thy Priests and Elders. Thou mayest again go forth in the dance, and with the Tabret of thy spiritual and temporal delight. Thou mayest yet again cease to be a reproach to the Nations, the taile of the people; for thy Maker is thine husband, he hath not cast thee off, he hath had compassion one thy affliction, he hath restored thy King again, he will cloath thee yet with scarlet, and hang jewels of gold upon thine apparel; so mayest thou be beautified with grace, and truth, and glory external also.

And now most Royal King, fill the sails of our hopes with the blasts of your Noble atchievements; and be like the Sun, that cometh forth as a bridegroom out of his chamber, and rejoyceth as a mighty man to run his race. Let

the

the glory of God and the welfare of his Church be the end you look at. So shall Christ the Son of righteousness run along in your Royal Government, and make you a greater King at last then you were at first. Let Popery and all heresie fall before you; Let not needlesse and offensive Ceremonies be rigorously imposed; Let men of courage and zeal be set up under you in all place that shall suppress profaneness; Let godly Ministers be encouraged, and let no idle, unlearned or heretical Minister be found in your Land; Let learning be promoted, and men excellent in gifts be set apart for writing, according to their several and distinct qualifications. I cannot but believe that you are ready of your self to do all these things, and more also then I have said: yet give me leave, I pray your Majesty to adde a little breath unto your sayls.

Now as touching this work that followeth I have presumed to dedicate the same to your Royal Majesty, because the matter of it pertaineth to your consideration, and because there is adjoyned also a Treatise about Civil Government, and because of the singular joy and hopes I have of your ascending into the

Throne, and because the Author was a special lover of your Royal Father (of blessed memory) and of your Majesty, the fall of whom stuck so close and neer unto him, and wrought in him so deep sorrow and affliction, that it is thought to have been the principal cause of his death. Let your Majesties Gracious acceptation countenance the work.

Now the God of all Grace and Mercy, who hath raised up your Majesty into the Throne of Royal Government, and hath in so doing begun to shine upon his people with unexpected light arising out of darkness, confirm and establish you upon your Throne, and crown you with grace, prosperity and glory, unto his own everlasting praise, the beauty and enlargement of the Church, and to the laying a foundation of higher advancement of your self in the future world then can be here expected. This is, and shall be the constant prayer of,

Your Majesties most Loyal
servant and subject
THOMAS PARKER,
a Minister of the Gospel, though unworthy, and Pastor to the church of Newbury in New England.

Written from *Newbury* in *New England* *August.* 6. 1660.

TO THE READER.

Gentle Reader,

Thou mayest not expect this work ſhould be ſo perfect and exact, as if the Author had been living to put it out himſelf. The original Copy alſo was lately loſt in a ſhip foundred at Sea; and he wrote this Treatiſe in the laſt half year of his life, which was a time of continual weakneſs and ſickneſſe ending in his death. I did often preſs him long before to ſet down his notions in writing; but he was ſtill averſe, until the foreſaid half year of his laſt continuance on earth. Notwithſtanding all theſe diſcouragements, I thought it not meet to deprive thee of the uſe of this his laſt labour, becauſe I conceived it would be very uſeful for the

present times. The Author, Mr. James Noyes (my worthy colleague in the Ministry of the Gospel here) was a man of singular qualifications, in piety excelling, an implacable enemy to all heresie and schism, and a most able warriour against the same. He was of a reaching and ready apprehension, a large invention, a most profound judgment, a rare, and tenacious, and comprehensive memory, fixed and unmovable in his grounded conceptions, sure in words and speech without rashnesse, gentle and mild in all expressions, without all passion or provocative language; and as he was a notable disputant, so he never would provoke his adversary saving by the short knocks, and heavy weight of argument. He was of so loving, and compassionate, and humble carriage, that I believe never any were acquainted with him, but did desire the continuance of his society and acquaintance. He was resolute for truth, and in defence thereof had no respect to any persons. He was a most excellent Counsellor in doubts, and could strike at a hairs breadth like the Benjamites, and expedite the intangled out of the briars. He was courageous in dangers, and still was apt to believe the best, and made faire weather in a storm. He was much honoured and esteemed

eſteemed in the Countrey, and his death was much bewailed. I think he may be reckoned among the greateſt worthies of this age. Upon the riſing of our late uſurpers, and the beheading of our moſt gracious and moſt excellent King Charles *the firſt of bleſſed Memory by a villanous ſtroke, and under a wicked pretence of Juſtice, & upon the defeating of our renowned King* Charles *the ſecond (whom God preſerve) he fell into ſuch a depth of ſadneſſe and ſorrow of heart that it haſtened his death as was believed. So he died in the 48th. year of his age,* Octob. 22. 1656. *He left behind him this poſthume, imperfect and incompleat, which if he had lived he would have perfected, with the addition of many rare and excellent notions, for the enlightning and diſcovery of truths; which having now loſt, we have cauſe to bewaile our ſins which keep good things from us; and we are to be thankful for what we do enjoy. But I ceaſe to trouble thee any further, and end,* Reſting,

Thine in the Lord

THO. PARKER,

Paſtor, though unworthy of the Church at *Newbury* in *New England.*

Auguſt. 6. 1660.

The chief

PROPOSITIONS

debated in the following

TREATISE.

THat the whole visible Church is one integral body. pag. 2.

Right to ordinances depends not on consociation with particular Churches. p. 19.

One particular Church may consist of many Congregations. p. 26.

Elders essential to the being of particular Churches. p. 27.

Election by the Church not essential to the constitution of Elders. p. 32.

Ordination of Elders by common members unlawful. p. 38.

Common members may not govern by suffrage together with their Elders. p. 42.

Elder preach the Gospel by way of Office. p. 57.

And that unto all the world as occasion serves. p. 58.

And are also Elders unto all Churches as occasion serves. 59.

Private

Private men may not preach in the Church. p.60.
Bishops according to Christs institution. p.6.
The subordination of Ecclesiastical power to Civil. p.69.
The subordination of Civil and Ecclesiastical to Christ. p.76,78.
The Right of admission into the Church. p.82,83
All Elders are teaching Elders. p.85

Reader,

This Copy being not written by the author, but by an unlearned Scribe, there are many Errata's in punctation and Orthography which thy own attention will discover and amend. These following I could not but amend to thy hand.

Pag. 7. line 1. dele, is not and yet, *ibid.* line dele Nor. p.32. l. 10. for which r. with. p.37. l.3. r. to themselves.

A Disputation Concerning The Church.

1. MY desire is to cast in my mite for the clearing of some present controversies, I may not enlarge by reason of many infirmities, and for want of books, and all other accommodations and furniture, *errare possum, hæreticus esse nolo.* I shall endeavour through grace to keep channel of truth, though it be true *veritas odium parit*, I do hope some gracious councell will shortly determine mens private apprehensions.

Con-

Concereing the unity of the Church.

Prop. 1.

THe militant Church of Chriſt, is one integral body viſibly indued by Chriſt with Church power. The Apoſtles were Catholick members, not members of one particular Church more then another. And there is a Catholick Church power to make Catholick members. Secondly, They were Catholick elders. Therefore there was a Catholick Church power, and there is the ſame need to the end of the world. Thirdly, The viſible Church is one City, a City hath its policy. *Eph.* 2. 12. 29. *Ezek.* 48. 35. Every gate, which repreſents particular Churches, admitted into the City. *Rev.* 21. 1. 2,20,4. One houſe and family. 1 *Tim.* 3. 15. *Epheſ.* 2,12,19. One body, having its viſible head, and integrall parts for government. 1 *Cor.* 1. 13. and 10. 17. one olive tree: *Rom.* 11. 17. one Temple, *Ezek.* 43. 11, 12, one Mother, 4. 25. one floore, *Mat.* 3. 12. one Kingdome, *Mat.* 16. 19. one Church, *Mat.* 16. 18. on Court, *Rev.* 11. 2,3. one candleſtick, *Ezek.* 4. 3. one *Jeruſalem. Gal.* 4. 25. *Rev.* 11. 1. 2. & 21, 1, 2. one Bride or ſpouſe, Rev. 21. 1, 2. one net *Mat.* 13. 47. 6. *Cornelius*, the *Eunuch Lidia*; the Jaylor, were admitted Catholick members into no particular Church in ſpecialty. 7 all particular members are Catholick members. 1. *Cor.* 10. 17, and 12, 13. 8 all mi-

Act. 12 13. Eph. 3. 21. 1 Tim. 3. 15. Rom. 12. 4. 5.

miniſters of particular Churches are Catholick miniſters *Mat.* 28. 19. 1 *Cor.* 5, 5. and 10. 17. and 12. 13. They have commiſſion for all Nations, they excommunicate out of all Churches, 9. All viſible diſciples are to be baptized as Catholick members into the name of the Father, Son and Holy-Ghoſt. Without mention of being baptized into a particular Church *Mat.* 28. 19. 10. all members have a Catholick right to ordnances in all Churches in way of communion, therefore are Catholick members. The power of a particular Church cannot give Catholick power, as ſuch, 11. Catholick communion argues Catholick union. Thus catholick union is politick, becauſe the communion is politicall. The adminiſtration of the ſeales implyes power, and if there be a politick union and communion in power, why not alſo in power of juridiction (*Salva eccleſiarum particularum juridictione*) 12. One viſible covenant implied in the profeſſion of faith doth make one viſible Church, one mutuall covenant in a republick makes one politick body, one mutuall covenant of many Cities, make one repulick, many perfect republicks, may become one by mutuall covenant, 13. The church is ſo one body, that every member hath freedom in every congregation. Such as are united in a republick, uſe to be excluded from freedom in particular corporations though, part of the ſame republick. The Church is ſo one body, that a member caſt out of any part, is cut off from the whole, from Chriſt the head, from the Kingdom of Chriſt. In a republick one may be ejected out of one corporation and out of one City, and yet be admitted into another, 14. The union myſtical maketh one church

miſtycally therefore the union viſible by profeſſion, by implicit covenant maketh one body viſibly. Viſible profeſſion doth unite all members and churches in power of order, why not alſo in power of juriſdiction? 15. An implicit covenant is ſufficient to make a particular church therefore to conſtitute a catholick church alſo. And in the acts of the Apoſtles the implicite covenanting was directed to the catholick church as much as to any particular, ſo far as the text ſpeaks, yea ſomtimes the catholick onely as appears by the admiſſion of *Lidia*, *Cornelius*, and ſuch like *Acts.* 8. 37. as ſome are admitted by implicit covenant, ſo children are borne into the church without any perſonall covenant at all. A Servant by covenanting with his maſter, doth thereby bind himſelf ſufficiently to hold fellowſhip with all his fellow ſervants, 16. We are joyned to *Iſraels* covenant, and ſo made one catholick church, uniting all to one high *Prieſt* and Temple and *City*. And it appears not to be altered by Chriſt in this reſpect, 17. The church of the *Jews* was a type & patterne of the chriſtian church *Ezek.* 41. and 42. *Rv.* 11. 12. and 21. 18. chriſt is one viſible head, husband, Maſter of the family, one Biſhop one King, *&c.* one body in propriety, hath but one head, one husband hath but one wife *Eccleſiæ non eſt Reſp. non ariſtocratia ſed regnum Beza Epiſt.* 83.

Object. A King may be King to more Kingdomes then one, and ſo be a part or member politickly in more Kingdomes then one.

Anſw. Then it ariſeth from ſome dividing and particular relation and covenant made to each particular Kingdome. But Chriſt is King and head to the church

Church by no particular and dividing relation and covenant made to each church, Christ is a visible head and the Apostles were visible elders to all churches as united in one and the same covenant, not as divided by any constitution essentially distinct in compleat and perfect societies. The Apostles were members of the catholick church though they had right and power in all churches, the Scriptures make christ the head of one body, as well as of many, a King of one Kingdom not of many the King *England* is King of *England* and *Scotland* as two Kingdomes essentially divided.

Object. *Christ is a mistycall head.*

Answ. Christ is also a visible head of the church, being intelligible. *Mediante sensu.* 1. He is man aswell as God, and the King of *Israel* as man, therefore he is a visible head, 2. If Christ be not a visible head, the visible church is a body without a head proportionate, 3. *Moses* a type of Christ was a visible mediator to whom the tribes assembled, *Numb.* 10.44. Christ was a visible head when he dwelt on the earth, and he is now only gone into a far countrey, 5. He is represented by visible Kings, and prophets, and reason forceth us to make these visible representations of a visible head only. As *Adam* was a visible head to *Eve*, and Christ is our head and husband and flesh of our flesh, and bone of our bone typified in *Adam*. *Ephes.* 5. 30. 6. The church is described as having a visible Prince, *Ezek.* 45. 7. 46. 10 7. Christ became man that he might be the more futable, and enjoyable head to his Church. He is not invisible because absent, Christ is now seen only in heaven, because, of his bodily presence, yet

visible on earth because of his humane essence *Heb.* 2. 17.

Ob. *The church is called one as a* genus *in a generall sence.*

Answ. A *genus* is such a mysterious notion in Logick that in probability the Scripture, wich sutes it self to the vulgar, doth not make such frequent use of it. Secondly, it hath been supposed, that a *genus* is predicated in compleatly of its *species*. It was never yet determined by any councel that a numerical difference is specifical and that *individuum* is *species*. *Genus contractum est pars speciei.* The church of Christ is one really existing, one visible thing imediatly as hath been shewed in the similitude of one City, one body. &c. *Genus est unum ratione, multiplex ex parte rei. Omnis res est singularis, Genus est idem physice cum speciebus.* A *Genus* is immediately invisible as being *unum ratione tantum.* 4. Though the church may hold forth a generical notion, yet the church of God, the church of Christ, and the church in our common language, do denote an *individuum determinatium*, my house and my church and the house of God (as the Scripture speaks, 1 *Tim.* 3. 5. *Mat.* 16. 18.) are demonstrative and individual notifications according to our usual speech, and when we speak properly at least. The mystical church is one integral body, therefore also the visible is one, and consequently spoken of as one integral body, unless some reason proves the contrary. 5. A church indued & describ'd with apostles prophets &c. is not a general church because it is not applicable to or predicable of the present church. But a *genus* of a church is aplicable to or predicable of all churches at all times. Every particular church is not a church indued with apostles & prophets: but every church is a church, 6. That church which is the imediate subject of officers, is not a *genus* or generical church, because a *genus* doth not imediately *exist*. But the church

Eph. 2. 19.
Act. 2. 4. 7.

church ſpoken of *Mat.*16.18. &1*Cor.*12.28.is not & yet is the ſubject of offices. It is not a particular church, becauſe apoſtl's were not parts of a particular church, nor were the Keys given to Peter & the other apoſtles in reference to on particular church, the church of Chriſt conſidered as one *integrum*, may be ſaid to have in it Appoſtles and Prophets and in all ages, becauſe the ſame integral body in ſubſtance remaines: and alſo in one age, and not in another, becauſe it may be altered in circumſtances, 7. That church which doth imediately *exiſt* is not a *genus*. *Genus exiſtit. in individuis.* But the catholick church in Scriptures doth immediately *epiſt.* as having catholick children, as being mother of chatholick children. The root and body of the olive do *Exiſt* before the branches. The univerſall church is cauſally before particular churches ſucceding. A preceeding univerſal church doth *exiſt* before ſucceeding particular church and the vertue and power of the univerſal church did primarily *exiſt* in the apoſtles Chriſt the head could not derive & preſerve the power of the Keys in one Peter alone. 8 The catholick church doth immediately act, admit and excommunicate, diſpenſe the ſcales, and as hath been ſhewed *Actus ſunt ſingularium.* 6. It is compar'd to one individual body with its members and their offices 1*Cor.* 12,13. 28. 9. 10. It is one body politick by covenant, as hath been ſhewed. 11. It hath one viſible head immediately, Chriſt the Lord, therefore it is by proportion a viſible body. There had need be logicall catechiſmes to mantaine independent churches. The notionall, genericall church may not be a ſufficient baſis to bear up the independent ſchiſme againſt a nationall or an univerſall church. Independency doth teare the coat, the body of Chriſt into pieces. It cuts, hacks and hews

the

the fat olive into chips or blocks. It doth diſ-ject the ſtones of Gods viſible Temple, 12. That church into which Paul and the *Corinthians* were baptized together was not a particular church. Paul was not baptized into the ſame Particular body, into the particular church at *Corinth*, if into any, 1 *Cor.* 12. 13. Neither was the church a generall church, becauſe it is deſcrib'd as viſible by viſible elders, actions and offices, *ver.* 24.

Object. *The Apoſtles were members in all particular churches, and Elders in all particular churches, and ſo in the church of* Corinth. 1. Cor. 12. 27.

Anſw. 1 That church into which the Apoſtles were baptized together with the *Corinthians* was not the church of *Corinth* nor any other particular church, 2 The Apoſtle would have ſaid that God had ſet apoſtles, *&c.* In your church, if he had meant the church of *Corinth*. 3. Why ſhould the Apoſtle call the church of *Corinth* (the church,) 4 Why ſhould we reſtrain the ſetting of the apoſtles in the church, to the church of *Corinth*, ſith they were ſuch catholick elders, and over all Churches. The apoſtles were not members and elders in the church of *Corinth* as ſuch by ſpeciall relation.

We are all members in all churches reſpectively, but not abſolutely, in a generall ſence as catholick members of a particular church. All naturall grounds of fellowſhip in particular churches, for more ordinary execution, do require fellowſhip in the whole catholick church for leſſe ordinary execution, occaſionally; as brotherly union, Chriſtian profeſſion, mutuall edification, celebration of the name of Chriſt,

It

It is generally ſuppoſed that churches have generally power to act in way of counſel judicially & authoritatively conjunctim. And if this be granted, it followes that the church is one politick body viſibly. *Operatio ſequitur eſſe.* The Apoſtles and extraordinary Elders did act judicially, they made laws or decrees, and made uſe of their own names in way of authority in all churches, *Act.* 15. And ſucceeding elders have the ſame commiſſion, except wherein they are by ſome apparent inſtitution limmitted in other texts, *Mat.* 28. 28. *In Synodo eſt authoritatis apex totius eccleſiæ unitas, ordinis firmamentum.* Leid. Prof. de conciliis. *Eccleſia catholica eſt viſibilis tota ſimul, etſi nondum viſa. Multi ſumus paſtores, ſed unum paſcimus gregem* Cypr.

Object. *Apoſtles* &c. *may be ſaid to be ſet in the catholick viſible church* (1 *Cor.* 12. 28.) *mediately, mediantibus particularibus Eccleſiis:*

Anſw. 1. The apoſtles were in all particular churches alike. 2. They were moſt of them precedent to all particular churches, as chriſtians in diſtinction from the Jewiſh church. 3. They had catholick power which could not ariſe from relation to a particular church. 4. We may as well ſay that they were ſet in the catholick church immediately, no reaſon enforcing the contrary. 5. We may better ſay they were immediately ſet in the catholick church, becauſe it is more obvious without a diſtinction, and becauſe *non eſt diſtinguendum ubi ſcriptura non cogit.* 6. They were ſet in the church as part of the church into which they were baptized. The Apoſtle applies this verſe to what he had diſcourſed concerning the members and part of the Church before, now the apoſtles were parts of no particular church in ſpeciall. 7. Other argu-

ments prove that Apoſtles ſpeaks elſewhere of conſtituting elders and members in the catholick church immediatly, and therefore well may this text be likewiſe interpreted.

Object. *The Church myſticall may be meant.*

Anſw. 1. The apoſtles wrote to the viſible church in all their Epiſtles immediatly, and elſewhere were wont to ſpeak of the viſible church uſually, and there is no need to underſtand the apoſtle otherwiſe, when he ſpeaketh of the church as catholick. 2. They ſpeak of the viſible church in the Judgment of charity, as if all in the viſible belonged to the myſticall. They call all Saints, and count all elect in oppoſition to judiciall evidence of the contrary, and for as much as the myſticall is in the viſible, though the viſible be not in the myſticall, it is common to deſcribe the viſible church by the properties and characters of the myſticall, *Jer.* 31.32. and 32. 39, 40. 3. If there be any Catholick viſible church, why may we not underſtand that as well as the myſticall here, where the Apoſtles ſpeak of a catholick church. 4. The Apoſtles were baptized into the viſible church immediatly, and all elders are ſet in the viſible church imediately. None are of the myſtical church. *Niſi mediante eccleſia viſibili.* And what need of clearing the apoſtle by ſuch a diſtinction, while it is clear and obvious to underſtand by one body and church the viſible catholick church. 5. All the *Corinthians* were not baptized into the myſtical church, unleſſe they were all ſound in the faith, neither could the Apoſtle ſpeak ſo of all viſible members in the *Corinthian* Church, but by the Judgment of Charity. 6. The *ſimiles*, one City, one field, and one fold, &c. do na-

naturally represent a visible Church, and there is no reason to restrain and confine them to the invisible. 7. It is described as one visible by its visible elders, and by its visible various and distinct gifts. *If* one describes a man by his eyes and hands &c. He surely intends to describe him as consisting of a body, *Ephes.* 4. 4, 11, 12. 1 *Cor.* 12. 13, 28. *Mat.* 16. 18. Many other arguments are forcible to me to evince a catholick visible and politick church, above specified. Visible church-acts are immediately both from and upon the church as visible. Independent practise doth teare the Catholick church in pieces, and together with its principles and distinctions doth interre it also. 9. This church was in danger of being cut off, *Rom.* 11. 17. 10. It was capable of schisme, 1 *Cor.* 13. 11. This Church did communicate in the seals, It did herein act as visible. 12. This church was sealed into the covenant, and that covenant was visible as well as invisible, *Gen.* 17. 7. 1 *Cor.* 12. 12, 13.

1 Cor. 12. 12, 13, 24. 25. Eph. 4. 16. John 17. 16. Mat. 13. 44. 1 Cor. 12. 26. 13. 8. & 1. 8. 17

Prop. 2.

MEmbers of the catholick Church, have immediate right to Church ordinances as occasion requires in opposition to necessary dependance on particular Churches for Membership.

1. Members of a Church which hath immediate power to dispense Church ordinances, have immediate right to church ordinances. Catholick members are members of such a Church. The major is true, because power to dispense ordinances, requires proportionate priviledge in members.

The minor is true, becauſe power to diſpenſe ordinances is proper to a church, or common to every Church. *Rev.* 11. 1. *Rom.* 9. 4. *Mat.* 16. 18. and 18, 17. churches have the ſervice of God. The church hath Keys of the Kingdome, and power to excommunicate immediately for any thing the text ſpeaks to the contrary.

2. Thoſe that are Church members, have immediate right to Church ordinances. Catholick members are church members, the major is true, becauſe Church priviledge is proper to Church members, and church power to Church officers; the minor is true, becauſe a catholick church hath catholick members.

3. Such power as miniſters of particular churches may have, ſuch right Catholick members have to partake of ordinances, Miniſters of particular churches may have immediate catholick power to diſpenſe ordinances, the minor is true, becauſe Miniſters of particular churches have catholick power to diſpence ordinances to members of other churches, this power is catholick. A particular church cannot give power in other churches, becauſe power is a proper conſequence of the form of the church; and a particular Church can give no other power then is correſpondent to a particular form, *Nihil poteſt dare quod non habet*, one man hath not power over another as a man. This Catholick power may be alſo immediate in Miniſters, Miniſters may be Miniſters though actually relating to no particular churches. *Mat.* 28. 28. And catholick memberſhip doth not neceſſarily depend on particular memberſhip, one may be a member of a Kingdome, and yet of no paticular corporation.

ration. It doth not depend neceſſarily in way of efficiency, for one may be a member Catholick, though never a member of any particular church; we are now made members for the general, *mediante eccleſia particulari*, but it is not neceſſary abſolutely, as appears by primitive and apoſtolical practiſe, nor now. But a particular church as ſuch, is to Catholick membership, but as a part of the catholick, and acts the power of the catholick. The leſſer cannot give the greater; the Major is clear, catholick power ſuppoſeth ſome anſwerable ſubject of power catholick, *quoad receptionem* as well as *quoad diſpenſationem*.

4. Such as have right to receive ordinances in all churches, are indued with right as catholick members. Members of Particular churches, have immediate right to receive ordinances in all churches. Members do not receive in other churches as made members of every church in which they receive, nor as members of any particular church neceſſarily Particular membership as ſuch, gives not power or priviledge catholick, as hath been ſhewed. A members priviledge depends on church power. Ordinances are both diſpenced and received by church-power. A particular church power, as ſuch, cannot give catholick right, nor is neceſſary thereto.

5. They that have immediate right to the Lords Supper have immediate right to ordinances. Catholick members have immediat right to the Lords Supper. The minor is true, all members have right as catholick members, and though of no particular church, as hath been ſhewed; all communicants are confirm'd to be of one body as catholick members. 1 *Cor.* 10. 16, 17.

16, 17. As all christians are baptized and grafted into one body catholick, and visible, as well as into any particular church, so are they grafted into one body catholick, as well as into any particular church at the Lords table; all christians are feasted at the Lords table, and baptized as catholick members, partly: not onely as particular members. *Paul* is confirm'd to be one of the body together with the *Corinthians*, and *Paul* was onely a catholick member, and confirmed a member only of the catholick body. One may be a catholick member and not a member of a particular church, though not a member of a particular, but he must also be a catholick member; Now if *Paul* was a catholick member onely, and had right as a catholick member only, then other catholick members might receive also as catholick, though only catholick members together with *Paul*.

6. *Disciples* though no members of particular churches have immediate right to ordinances. Catholick members are such disciples, the major is true. It is enough if one be a disciple, for the enjoying of baptisme, Mat. 28. 29. This text doth not limit baptisme by membership in some particular church, nor any other text elsewhere, therefore it is enough to be christs Disciple, and to be a disciple visibly requireth at the most but a profession of being Christ scholar in the way of faith, and an implicit acceptance of the church by him that baptizeth; according as the Minister baptizing maketh known his intention to baptize a professor, so he implyeth the churches acceptance of the profession.

7. Our

7. Our conſociation is a church ordinance, catholick members have immediate right to conſociate into church fellowſhip, the major is true, that ordinance which doth depend on church power is a church ordinance; conſociation doth depend on church power, the minor is true, becauſe members conſociated into church fellowſhip, do act by the power of the catholick church as catholick members, for ſo far they have being and opperation from the catholick church. Operation flows from being, and both being and operation flow from the ſame efficients. Particular churches are members of the catholick church, therefore they do act by the power of the catholick church. The church is compared to the body of a Man, and to an Olive tree, and an inferior member in the body or branch in a tree, doth act by an antecedent power of ſome principal members in the body, or by a power pre-exiſting in the root of a tree. The power of the univerſal church was given to the Apoſtles from Chriſt the head, and by them as principall members diffuſed into particular churches. The power of the univerſall was in the Apoſtles intenſively. A particular church hath the power of Chriſt in the apoſtles, the power of the univerſal church, and the conſociation of members thereby, for its cauſes. The catholick church, or *Jeruſalem* which is from above, as the mother of us all, Its power did exiſt in Chriſt, in the apoſtles, before it ſelf was in being. The greater can give the leſſer, though the leſſer can not give the greater.

Eighthly, What right non-members have to church-ordinances belonging to non-members, ſuch right catholick members, have to ordinances belonging to members. Non-members have immediate right to

ſome

ſome ordinances, as to the preaching of the Goſpel, and to admiſſion upon ſutable profeſſion of the Goſpell. A miniſterial preaching is a church ordinance. Apoſtles and all elders have commiſſion to preach to all Nations, *Mat.* 28. 19.

Ninthly, The members of the church which doth derive church priviledges to particular churches, have immediate right to ordinances, The catholick church doth ſo. The major is true becauſe of the rule, *de omni per ſe.* Fire is immediatly hot as the firſt ſubject of heat, even every ſparke of fire, And the more any thing doth partake of fire, the more it prtakes of heat alſo. The minor is true, becauſe members of particular Churches, have right in all churches from the catholick. They that act by catholick power, have their being from catholick power ſo farre. The church catholick is formally a church, and therefore fromally indued with power.

Tenthly, Members that have immediate right to baptiſme, have immediate right to church ordinances. Catholick members have ſuch right. *Cornelius* the Jaylor, *Lydia*, and ſuch like were baptized imediately only as catholick members. The Apoſtles would not or could not baptize them but that they had right thereto.

Object. *Theſe and ſuch like were baptized into the Jewiſh church.*

Anſw. Not ſo, 1. *Cornelius* was no proſelite circumciſed, *Act.* 11. 3. 2. The Jaylor was an heathen. 3. The Apoſtles had left the Jewiſh church by Gods appointment, becauſe they were not in a viſible church ſtate, at that time all that would not be baptized were excluded from the Chriſtian church, *Mark.* 16. 16. *Matth.*

Matth. 28. 19. 4. The Christian church was the only church, *Act.* 2. 47. All that were baptized were added to the church as not being of the church before. 5. When Paul wrote to the *Galathians*, the Jewish church was *Hagar*, and by the same reason, when they began to baptize into the Christian church, *Gal.* 4. 25. 26. Gods order doth not permit separation from a church, while it holds the fundamentalls, nor presently upon its rejection of fundamentalls. This were schisme. 7. The apostles did baptize Jews into the christian church, yea all both Jews and Gentiles, *Act.* 2. 47. According to this text the christian church was the only church, else Jews had not been added to the church but only confirmed at the most, because they were of the Jewish church before baptisme. 8. The church of Christ is distinguished from the Jews, as such, 1 *Cor.* 10. 23. 9. Jews as such were cut off from the church, *Ro.* 11. 17. The church that was persecuted by the Jews was the only church, else it would have been said that one part of the church persecuted the other, *Act.* 8. 1. 2 & 5. 11. It is not said that the Christian church only was persecuted, or that the Jews were baptized into the Christian church only. 10. Christians were all the church, and so distinguished from Jewes in *Jerusalem*, *Act.* 5. 11.

11. Those that were baptized into the church without necessary dependence upon particular churches have immediate right to ordinances. Christians were so baptized, 1 *Cor.* 12. 13. admittance to baptisme made members or disciples explicitly on the churches part, *Act.* 18. 19. *Mat.* 16. 18. *Act.* 2. 38, 47. and 8. 38. and 9. 16. and 16. 15. And the forenamed were admitted to Baptisme, though members of no particular church.

12. Those that are admitted to all ordinances with-

our necessary dependence on membership in some particular church they have immediate right. All visible members are so admitted, 1 *Cor.* 10. 17. *Paul* was so admitted, and consequently others might be so admitted at least. And it hath been shewed that they were baptized into the catholike body, and set at the Lords table in the way of catholick communion as catholick members. Besides a particular member is excommunicated out of all churches; for he is delivered out of Christs Kingdome into satans Kingdome, 1 *Cor.* 5. 5. This must be effected by catholick power, and may be without dependence on particular church power.

13. Visible members of the body of Christ, have immediate right to ordinances; Catholike members are such, such as receive the seales are visible in acting visibly, 1 *Cor.* 10. 17: and 12. 13. Members of a particular church dissolved by persecution, remain visible members as being never cut off from Christs body, from Christ the head. A member of a corporation dissolved, is not excluded from being a member of the kingdome.

14. They that are under *Israels* covenant, are visible and catholick members of the body of Christ, and have immediate right to ordinances; so are all christians, *Ephes.* 2. 12, 19. The apostle makes *Israels* covenant, and our covenant the same for substance, and asserts all Christians by vertue thereof free denisons of the city of God, *ver.* 12. *Rom.* 11. 17. The covenant is no where changed to us in this respect.

15. That church which is the mother of all believers hath members which have immediate right to ordinances,

nances, such is the catholick, *Gal.* 4. 26. The major is true, because it is a mother, and so must have children, and will own all visible Christians for her children, and such as are members of no particular church: The Apostles had the same power and priviledge in all churches, as soon as they were Apostles, and therefore were not members of a particular church in specialty.

16. The members of that church which hath ordinances immediatly, have immediate right; the catholick church hath ordinances immediately, *Ezek.* 43. 11, 12. This text affirmeth that the catholick church hath ordinances and no other text forceth to distinguish and interpret it of having ordinances mediatly by vertue of particular churches only; Besides that Church is a description of the primitive church, which was one catholick body compounded of Jews and Gentiles together, and which had ordinances immediatly by the Apostles, 1 *Cor.* 12. 13. *Act.* 2. 47.

17. Such as have right to ordinances and are by no Scripture denyed immediate right, have immediate right; catholick members receive the seals by right, 1 *Cor.* 10. 11. and 12. 13.

18. They that are visibly in covenant have immediate right, catholick members are visibly in covenant: The major is proved by *Gen.* 17. 7. *Rom.* 9. 4. The minor is true, for members of a visible church are visibly in covenant, and catholik members are visible members of a visible church, 1 *Cor.* 10. 17. and 12. 13. *Ephes.* 2. 19. they that do receive the visible seales as catholick members are visible as such.

19. Such as have like right to ordinances as the Apostles, have immediate right to ordinances: catho-

lick members have like right. The Apostles had right by catholick membership: Apostles were not so members of one church in specialty, as not to be members of others by like reason. They were catholick elders, and therefore well might be catholick members: membership doth give right to ordinances, as hath been shewed.

20. Power in catholick Elders immediatly to dispense ordinances, argueth priviledg in catholick members of like extent. Catholick elders have power immediatly to dispense ordinances, *Mat.* 28. 19. And all elders have this commission to the end of the world, except wheren other Scriptures shews a difference.

21. Such as are immediatly united to Christ, the visible head of the church, as such, have immediate right; Catholik members are so united. The major is firme. They that are visibly united to the head, are visibly united to the body. A member in the natural body is united to the whole, if to any part. And all members in Christs body are united to the head immediatly. The covenant doth immediatly unite to Christ, and in Christ to the church. As one finger may subsist when the rest are cut of, so a member united to Christ doth subsist though there were but that one (it were possible by providence) alone upon the earth.

22. Such as have visible faith, have immediate right to ordinances, *Act.* 8. 37. Catholick members have visible faith, else they were not visible members. Visible membership supposeth profession of faith, with acceptance on the churches part.

23. Such as have visible repentance have immediate right; *Act.* 2. 38. Catholick members have visible repentance. Invisible faith doth unite to Christ and the mystical

myſtical church, myſtically, viſible faith doth unite to Chriſt, and the viſible church, viſibly, as to our part when we covenant with Chriſt by faith, we do implicitly covenant with the church. A viſible church is ſuch a one as is intelligible by the help of ſence. A viſible member is ſuch a one as is intelligible by the help of ſenſe. A particular church hath for its efficients, the law of Chriſt, the conſent of the univerſall, and conſociation, and a formall terme reſulting from theſe, is a right to diſpenſe and partake of church ordinances, why ſhould not the power of the catholick church be as effectual to conſtitute a member, in the way of regular profeſſion, as to compleat a particular church in the way of conſociation? Catholick elders were complete elders, though only catholick, why ſhould not catholick members, though only catholick, be complete members, the power of the catholick church is complete, without the power of a particular church. *Primũ in omni genere, dat et non recipit*, why ſhould not catholick elders and members alſo as ſuch be complete. The temple in *Ezek.* 43. 11. hath its ordinances and officers, and there is no need to diſtinguiſh of its having ſuch furniture mediatly. Its firſt patterne, the materiall temple had immediate ſervice in it. A councell without authority, cannot neceſſarily oblige to external obedience either active or paſſive, nor with authority without ſome catholick power, or new conſociation, & the apoſtles had the power of a councel, without neceſſary dependance on particular churches.

Object. *Iſrael was a nationall church, therefore membership in Iſrael was not catholick.*

Anſ. The temple was catholick for all members in the world, in caſe they would be ſubject to the ordinances of God in being circumciſed. 2. *Jeruſalem* was catho-

catholick for all such proselytes. 3. The covenant was catholick to entertain all nations, it being the same in substance with the Christian and Gospell covenant both visibly and invisibly. It was catholick in substance, though national in circumstances, in some Jewish priviledges in the land of *Canaan*. It was catholick in respect of temple ordinances. 4. *Israel* was a pattern of the whole Geentile church, and church christian, *Ezek.* 43. 11. *Rev.* 11. 1.

Object. *One church in particular may be called the church by a* Synecdoche generis, *or many churches either, by an Enallage.*

Answ. 1. What need of fleeing to figures. 2. The catholick church is expresly called one body, *Genus est unum tantum rationæ.* And where is found an Enallage in such a definite expression. 3. If all churches be called one body and church visible; why should we not give it church power, as well as to a particular church, because so called. 4. Consider the reasons for a visible politick church. 5. It is evident that by the church, is not meant any one particular somtimes, nor yet all particular churches as such. *Paul* is said to persecute the church. *Act.* 8. 3. And *Paul* persecuted actually more churches then one, intentionally all. The *Corinthians* are said to be baptized into one body with *Paul.* And the *Corinthians* were not baptized with *Paul* into all particular churches as such, nor yet into any one as such, as a particular church, 1 *Corinthy.* 12. 13.

Object. *Elders are set in the church by election but elders are not set in the catholick by election.*

Answ. 1. Apostles were not set in the church by the

the election of the Church. 2. All elders so far as they are elected by particular churches, are also elected to be catholick elders, *Mat.* 28. 19. 3. All members are admitted also to be catholick members, 1 *Cor.* 12. 13. and 10. 17. Particular churches do so act by the power and consent of the universall.

Object. *where are any catholick officers distinct from the particular?*

Answ. 1 Christ is a catholick visible head, like the high priest in *Israel.* 2. All elders as united, and as ordained by the the power and consent of the catholick; The same priest and Levits might administer in the temple, which did teach and govern in particular cities and Synagogues. The Princes of the tribes united, had power over all *Israel.* 3. The Apostles were as a standing catholick counsell like the great synedrion in *Jerusalem.* The more united power is devolued upon any one, the more power of office is derived to him.

Object. *Elders cannot act in a particular church but at the pleasure of the particular church as catholick elders. Elders are not partiall or occasionall elders.*

Ans. 1. It is granted that elders may teach and administer the seals out of their own in other churches. In this respect they are occasionall and partall. And act thus as elders, though at the pleasure of other churches. 2. One elder may act only at the pleasure of his own particular Church, if there be a presbytery there. The presbytery may have cause to restrain or silence one elder in part or in whole. 3. united power may give any one elder right to preach and act in another

their church besides his own without asking any leave. 4. The reason why leave is to be asked ariseth from the Jurisdiction of all particular churches within themselves appointed by Christ for the defense of each congregation against all inferior or æquall power without it self and not in opposition to superior power in the catholick church.

Object. *A catholick individuall integrall, being* species specialissima *cannot be causall to a particular church.*

Answ. The same universall cannot be causall to any one particular church considered as a present part of it. But the catholick church that existed before Christ came, had a power to aggregate the gentiles to it self after Christ came, A mother hath a power causall to the produceing of children, and yet is not a mother but by having children produced. And power to procreate children, doth vertually contain in it power to govern children, and *Jerusalem* which is from above is the mother of us all, *Gal.* 4.

Object. *The Apostles were set in the church at* Jerusalem *in special.*

Answ. In respect of habitation for a time but not in respect of special incorporation or membership. They as apostles were disjoyned from particular churchs in point of special membership. And they had their commission before there was any particular church as Christian constituted at *Jerusalem*, suppose many catholick members coexisting with the Apostles, though there was no particular church, yet the Apostles power in reference to those members, may be denominated church power formally catholick. Besides power ariseth from Christ

Chriſt miſſion or commiſion, not from the actual exiſtence of its object. And Chriſt ſent the Apoſtles or gave them their commiſion to be catholick elders, to make diſciples and Churches before any was made in diſtinction from the Jewiſh church. And therefore the apoſtles namely the eleven at leaſt were inveſted with catholick power formally in reference to their miſſion and commiſion from Chriſt. Before there was any catholick church exhiſting in particular churches or in any particular church. A ſheepard may be a ſheepard by contract before he hath any flock. A paſtor indeed is not a paſtor in relation to a flock without a flock, but yet he may be a paſtor without a flock, in relation to his miſſion or ordination from Chriſt. Catholick church power did exiſt in members, before the univerſall church did formally exiſt in particular churches, to wit in Chriſt the head, and alſo in the Apoſtles as principall members under Chriſt. The Apoſtles were the fountaines of all church power and were ſupreme upon earth, and therefore had catholick power to enact and derive according to the occaſions of the church in its increaſe. A viſible church covenant if catholick, is eſſentially the viſible covenant of grace, A viſible church covenant referring to a particular church as ſuch is accidentally, the covenant of grace. A particular church covenant is an adjunct of the covenant of grace. The covenant of grace doth contain all duties in it, therefore church dutyes and church fellowſhip.

The constitution and division of particular Churches.

Prop. 3.

A Particular church may consist of many congregations, though they have severally their elders and church power within themselves.

1. Here is no rule to define a particular congregation. 2. The church of the Jews was nationall containing many Synagogues. 3. We are ingrafted into the covenant of the Jewish church, and the institution of Christ, doth not forbid a nationall church, *Rom.*11.17. *Ephes.* 2. 22. 4. The church of *Jerusalem* that had so many apostles, elders, and members in it was many congregations for the ordinary: Else how could so many exercise their ministry there. 5. It is requisite to edification and the honour of Christ. Poor and little congregations cannot maintaine such as are able to carry on Church affairs sutably and compleatly. 6. When all congregations repared to *Titus* as one center of government in *Crete*, there was one church consisting of many congregations. Many corporations may have their peculiar government, and yet be subordinate to the city government also. 7. There is one catholick church of all churches, and consequently there may be one of many. It is a breach of no rule for prudence directed

rected by circumſtances to define the quantity of churches. 8. By church, *Mat.* 18. 17. cannot be meant only one particular congregation of Elders, becauſe that rule directed chriſtians to go and tell an Apoſtle as indued with compleat church power in himſelf. Therefore by church there is meant church power, whether in one congregation or in many, or over all. Beſides *Timothy* was to receive accuſations immediatly, 1 *Tim.* 5. 19. Indeed the whole presbyteryof the Apoſtles, and ſo catholick church power is contained in that rule. For it concerned Apoſtles themſelves, and an Apoſtle was to tell the presbytery of the Apoſtles, which was the catholick church power in the concrete. 8. There may be councells occaſionally, and why not alſo conſtantly, or ſome other like conſociation prudence ſo diſpoſing.

Prop. 4.

A Church having elders, or an elder in it, is only a church in ſpecialty.

1. A church is deſcribed as indued with power, *Mat.* 16. 19. and 18. 17. *Rom.* 9. 4. Churches are candleſticks to hold forth light. But churches have not the keyes of doctrine or diſcipline without elders. A candleſtick without its light doth not give light, according to theſe texts, a church is not eſſentially a church if it be not indued with power.

2. An organized body is maimed by loſing

any members : destroyed , by looseing principall members.

3. *A* church in specialty is united to dispense and partake of the ordinances,and therefore is not essentialy united without such organs as are necessary to that end. Principall members are necessary to the life of a man ; *A* company of Christians met together to pray is essentially a church in reference to that end , and in a large sense but not in specialty if united no otherwise.

Object. *A Church is called a church without proper elders*, *Act.* 14.

Answ. In a large sense a family , a civil meeting is a church , And so those company of Christians might be called churches. And they might have prophets to promove their meeting. *A* candlestick is a candlestick essentially without a light in it. But the question is whether they were churches indued with church power, offensive and defensive also. *Qui non sunt cum episcopo non sunt in ecclesia* , if *Cyprian* be the judge.

Object. *Churches may be described frequently by elders and yet be churches without elders , and so be described by church power , and yet be churches essentially without power*, *Acts* 14.

Answ. All will grant that power is necessary to a politick body. And as those texts cited do attribute power to churches , so no other do allow us to conceive a church in specialty as a body politick without power. *A* civil Society in reason is no body politick without power. *Ecclesia est plebs episcopo adjuncta. Cypr.*

Object. *Elders united are not elected by the churches as such.*

Answ.

Answ. It is ſufficient they are ſet in the church by ordination and election at firſt: particular churches act by the power of the catholick electing and ordaining. And all ought to ſubmit to elders once elected and ordained in all things correſpondent to their commiſſion, which for edification as occaſion and prudence requires, reacheth all perſons and places according to order. All elders have a catholick power, for the baptizing of conuerts as the caſe requires, for the maintaining the communion of churches in both ſeales, ſo alſo to protect it in councells and convenient combinations. All elders have commiſſion to admit and baptize diſciples as the Apoſtles did, though into no particular Churches. Chriſt did hold lights without candleſticks and ſtars without ſphæres in his own hand, in primitive dayes. And every Church doth elect and ordaine for the catholick, for all as occaſion ſerves; Elders of one Church may adminiſter the ſeals and preach as miniſters to another Church, though not elected by it immediatly. *Polycarpus* diſpenſed the Lords ſupper at *Rome* though he was a Biſhop of *Aſia*.

Objection, *A combination of divers Churches, ſevers the parts of an elders office: ruling from teaching.*

Anſ. Elders have power to teach and baptize, *&c.* members of other Churches and yet not to excomunicate them out of Chriſts kingdom. And they may only teach ſome, never having occaſion to diſcipline them. Yet elders united have power to teach as well as to rule other Churches as there is cauſe. They may delegate any one to preach, ſo far their united power reacheth to command thoſe Churches which they rule, to hear a meſſage from God and from the elderſhip. And there is more office put upon one ſo delegated

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by united power, then he poſſeſſeth as conſidered an elder of one particular Church. There is more office in an elderſhip conſidered collectively, then in elders ſingly and diſtributively.

Object. *Councells though an ordinance have no authority.*

Anſw. 1. If they have not præceptive authority, then no obedience is required further then any one ſees cauſe. (*a*) 2. Præceptive authority without corrective, is a ſword without an edge. 3. The church in all times have owned the authority of Councels. 4. God provided a ſtanding conucell of Apoſtles and other extraordinary Elders in primitive days, and the churches neceſſitys do call for ſome all along. 5. A catholick church yeilds an authoritative councel catholick, a catholick power & elderſhip *fruſtra datur potentia quæ non reducitur in actum.* (*b*) 6. All elders have catholick power to adminiſter the Seales to other churches, why not alſo to govern them, while the integrity of Jurisdiction in particular Churches is preſerved. If councells be without authority, then there is no authority to relieve a minor part in any Church. They do not bind the peccant to right the innocent, unleſs they Judge themſelves, *ſed ſe judice nemo reus*, ſuppoſe a member an elder, the minor part offended, and a councell Judging on the innocent ſide, yet if the major part doth counterjudge the councel, it being not bound to active or paſſive obedience, the innocent ſtill ſhall ſuffer, without redreſſe from authority. If the councell denies communion to the major part, yet the innocent is not relieved. The major part may hold communion and ſoveraign rule, and then the innocent party muſt either remain deſtitute of ordinances, or repair to other churches. There is

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a Who is bound to obey ſuch as have no authority to command?

b according to the congregational way, there is ſoveraignty, impunity and liberty to ſin without any redreſſe from authority eccleſiaſtical in every particular church, & now then is Chriſts church one Kingdome and one church in way of united power, If it be onely perfect Repub. it cannot admit every particular church as ſuch a one.

no authority *in foro eccleſiaſtico* to interpoſe for help, no conſcience of obedience without conſcience of authority. The councel denies communion with ſubmiſſion to their ſeveral churches. If the ſeveral churches do conſent, it refers only to communion in their ſeveral Churches, and the major part is all this while not denyed communion at home by any church authority. 8. *Iſrael* had its ſtanding councel, and was a type of the Chriſtian Church according to ſubſtance, *Rev.* 11. 1. and 21. 9. *Ezek.* 43. 11. deſcribes the Chriſtian Church, as Catholick, and as having Prieſts to Judge, in conformity to the pollicy in *Iſrael* for ſubſtance. 10. The policy appointed by God is far from priviledging the major part with ſupremacy and impunity in all particular congregations over the whole earth. Look back to *Moſes* and the apoſtles. By Gods providence we have decrees of Apoſtles and Elders in reference to churches upon record, *Act.* 15. The apoſtle had authority to make decrees, and they ſpake if we believe them, as exerting their authority, not in the way of ſuaſion, but by impoſition. Particular Churches have a divided power, not an independent power, the Catholik Church hath not loſt but onely changed its councells. Every particular church though there be not opportunity alwayes to conſociate, is ſubordinate to the power of the Catholick in other Churches. Every gate in new *Jeruſalem* is ſubject to the whole City of God. 11. An Elder ſuppoſed in the congregationall way to have authority, leaves the people at liberty to Vote or to be neutrall, when he propounds a caſe to be voted; Doth not a councell much more if it be not inveſted with authority? 12. The major part is ſubject to no Church puniſhment if councels have no authority. Prop.

Concerning the Power of the Church,

Prop. 1.

ELection by common members, is not essentiall to the constitution of Elders.

1. Christ sent prophets and apostles immediatly without any election by men, and he may also send elders imediately by Elders without election by members, I do not argue now a *posse ad esse*. 2. Priests and Levits descended from Priests aud Levits according to ordinance. And they were ordained without election by common members, and Priests together which levites were patterns of Gospel ministers except wherein Christs constitution makes a difference, *Ezek.* 44. 15. 3. Mission is only made essentiall *Rom.* 10, 14. And mission doth exclude election by the people in its proper notion. Mission denoted an act of another to the people, election is an act of and from the people. 4. *Paul* and *Barnabas* are said to ordain Elders, *Timothy* and *Titus* are instructed to ordain Elders without any mention of the Peoples election. And we must follow such examples, as they are recorded in their proper texts unlesse other Scriptures do forbid. The word χειροτονησαντες is appropriated to *Paul* and *Barnabas*, so as properly it rather holds forth election by the extending of their own hands though

though it be ſet alſo for ordination by the impoſing of them, *Act.* 14.23. 5. The apoſtles are ſuppoſed to chuſe and ordain *Evangel.* And if they did conſtitute ſuch Catholick Elders: why not others alſo without the neceſſary concurrence of the people. 6. The apoſtles did delegate *Timothy* and *Titus* with great power in *Epheſus* and *Creete* without the peoples election. If the apoſtles did thus conſtitute *Timothy* and *Titus* there ſo for a time, why may not they have fix'd them there for their whole time? This ſhews the peoples immediate election is not eſſentiall, or abſolute and neceſſary to the conſtituting of Elders over themſelves. 7. The conſtitution of deacons is attributed to the apoſtles, *Act.* 6.3. The original word is uſed for a compleat conſtitution of office, *Act.* 7.10. *Luk.* 12. 42. The text doth fully appropriate the collation of the office to the apoſtles. 8. The people have not the keyes, therefore they cannot give them, *nihil dat quod non habet.* 9. The apoſtles had the keyes, both to uſe and to give. They only had the keyes, they & their ſucceſſors, therefore they & their ſucceſſors can only give them, *Mat.* 16. 17. & 28. 19, 20. 10. It is meet that ſacred things ſhould be tranſmitted from Chriſt by perſons proportionably ſacred. 11. The apoſtles did ſomthing in the election of *Mathias* without the concurrence of the common members of the catholick church, though he was elected for the catholick, *Act.* 1.14.

There were diſciples with the Apoſtles at the election of Mathias. Object.

Anſ. 1. There might be the ſeventy elders, which might act over all churches in ſubordination to the apoſtles. 2. They that caſt lots may only be the apoſtles according to the text. 3. The common diſcipes were women partly, and as they are excluded from acting, ſo may all other common diſciples. 4. It cannot be granted that common diſciples, ſo few of the whole without

any commission from the rest, could act by way of power in the name of the catholick Church. 5. If it had been the Churches due, the Apostles would have given notice to the brethren elswhere, all being concerned in it as well as those then present. 6. If those present acted in the way of power, or by due and necessary right, how came it to passe that those which were absent, had not right to be acquainted with the intended action. 7. It appears in conclusion, that the Apostles could have proceeded without those common brethren present, as well as without those many hundreds absent, what they might together with the Apostles in a brotherly way upon their occasionall presence, do unto the promoveing of the election, I cannot determine.

Object. *The Apostles sent* Timothy *and* Titus *with such over-ruling power.*

Answ. Then we have the Apostles example for the chusing of elders in such a manner without the people, as well as for the chusing of deacons by the people.

Object. Timothy *and* Titus *were Evangelists.*

Answ. But if the Apostles had the same power to chuse, ordaine and impose extraordinary elders upon the *Grecian* Churches without their election, or not asking their consent, why might they not also have sent ordinary elders in like manner? It doth not appear that such extraordinary elders as evangelists had absolute power in all churches distributively from their office.

Object. Timothy *and* Titus *had power where ever they came being once elected and ordained.*

Answ. And why had the apostles power to ordaine them

them without the election of the churches, and not to ordain deacons or ordinary elders? And where appears the unlimmitted commission of the evangelists in an absolute way? It is clear, they were subordinate to the apostles. And though extraordinary elders united had power to make decrees with the apostles, *Act.* 15. yet it is a question whether such singly had absolute power in all churches from their office.

Object. *The church hath the keyes virtually though not formally.*

Answ. The sacred office of elders which is represented by the keyes, is originally in Christ, and by him conveyed to the apostles immediately, and by them to succeeding elders mediately, so that it never comes into the peoples hands, they have not the keyes virtually by Christs institution, therefore they have not the keyes virtually.

Object. *All men are naturally free, and the subjection of themselves to another, gives another authority over them.*

Answ. Since sinne and death do take away rightfull Lords & fathers, some are naturally free in civil policy: But none are naturally free in respect of Christs mediatory lordship. All are absolutly subject to Christ before conversion unwillingly, after conversion willingly. And therfore they are subject to Christs dispose, & in respect of voluntary subjection also, all becomes Christs disciples. And Christ requirs all to be subject to his ministers, that are his disciples. Meer subjection may make a civil governour, but not give sacred orders.

Object. *Christ doth permit all to dispose of themselves under what ministers they please.*

Answ. Christ would have elders to carry themselves

as fathers to children, and as brethren to brethren, and ſo to content diſciples ſo farre as it is reaſonable and tollerable. And becauſe it is for edification that people ſhould aprove of their elders, therefore their conſent may be asked and deſired, and elders ſhould not be impoſed on a people, unleſſe there be great and ſufficient cauſe for ſuch extremity.

That which *Grotius* ſaith of a civill ſociety, may be here applyed to the eccleſiaſtick. *Nequis in civitate maneat invitus, & libertatis fundamentum eſt, ſui quemque juris & dimittendi & retinendi eſſe dominum. Gregatim diſcedi non poſſe ſatis expeditum eſt ex neceſſitate finis. Nam ſi id liceat, civilis ſocietas ſubſiſtere non poſſit. Nec liceat ſingulis ſi ſocietatis interſit.*

Object. *The brethren did elect the deacons.*

Anſ. The apoſtles endeavoured to content them being offended in an office concern'd their eſtates about which men are ſo apt to be offended. 2. The chuſing of deacons is not an example for chuſing of elders. 3. They did not vote whether they ſhould chuſe or not, the apoſtles commanded them to chuſe. 4. They did not vote whether they ſhould chuſe ſeven fewer or more, the apoſtles commanded and preſcribed the number. 5. They did not vote at all ſo farre as is expreſſed, but only named perſons which the apoſtles accepted. They preſented them as at the election of *Mathias*, and the common members did not vote there as hath been proved, *Act.* 1. 23. They did not vote there with the apoſtles, for they did what they did as without the apoſtles, elſe why is it ſaid that they ſet them before the apoſtles. They preſented them to the apoſtles not with them. The

apoſtles

apoſtles did not put it to vote, but only bid them conſider of ſome meet men which they naming wiſhed to preſent themſelves. 6. The apoſtles are ſaid to reſerve power of conſtituting them in the office, *v.* 5. 7. The apoſtles had power to refuſe ſuch as they thought unmeet. *Timothy* had power to deny impoſition of hands. 8. They had power to chuſe others without the people, had there been cauſe, as well as to preſcribe the number, command the action, and chuſe Evangeliſts without the people. If the brethren voted, the apoſtles did not vote with them, nor bid them vote, nor asked their vote, nor is it ſaid that they did vote, and why ſhould not the apoſtles vote with them, or ask their votes?

Object. *The apoſtles might have power, which other elders do come ſhort of in election.*

Anſw. But whence do we plead the power of the people in election, if this example of the Apoſtles doth not yeild it, Beſides, apoſtles and elders have the ſame commiſſion further then it is limitted by conſequences, and ſome text or other, *Mat.* 28. 19, 20.

(a) Cyprian elſewhere doth affirme that miniſters are conſtituted by ordination, and that he himſelf in elections did but conſult his clergy and laity touching the merits and manners of thoſe that were nominated, as providing for ſufficient teſtimony and ſatisfaction from all, and to all whom it concerned, *Epiſt.* 27. & 33. & 67.

Object. *The people did elect their Biſhops in primitive dayes about two hundred and forty years after Chriſt.* Cyprian *doth aſſert it ſtrenuouſly,*

Anſw. 1. *Cyprian* uſually was *Vehemens orator.* 2. It is granted in way of prudence but not as virtually eſſentiall and abſolutly neceſſary in all caſes. 3. It is clear that *Cyprian* did ordain miniſters of all ſorts, an elder or *ſacerdos*, as he ſpeaketh both without the preſence and conſent alſo of the people. (a) *Numidicus* was thus ordained, *Epiſt.* 35. 4. Biſhops deſtitute of apoſtolical gifts, power, calling, civil protection, and ſo depending upon the people for honour and maintenance

Election doth chiefly conſecrate the people to edification, but the eldership in point of conſtitution more then the people, *Cyp. Epiſt.* 68. 4.

tenance and in times of ſchiſme, faction, and perſecution, might eaſily make more of the peoples election then Chriſts inſtitution afforded. 5. The people might eaſily incroach in this reſpect. And it ſeemes they did encroach unto tumultuous & bloody elections, till Chriſtian Emperours ſaw it neceſſary to reſtrain them. Hence *Nazianzen* affirmed that the chuſing of Biſhops, either wholly or chiefly belonged to the Clergy in *Epitaphio patris.* 6. I find not that the church did ever count popular election eſſential, neither doth the inſtitution of Chriſt appear for any ſuch thing.

In that I have formally ſuppoſed popular election for much neceſſary, and impoſition of hands for little neceſſary, I now humbly impute it to my weakneſſe in Judgement, as well as to my education, amongſt ſuch as were for the congregationall way.

Prop. 2.

IT is unlawfull for common members to ordain elders. 1. To diſpence that which is religiouſly ſacred by inſtitution, belongs not to common members. But to ordain elders is to diſpence that which is religiouſly ſacred by divine inſtitution. The major is clear from Gods ordinance. God appointed ſacred perſons under Law and Goſpell to diſpence things ceremoniouſly and ſacramentally holy. The minor is true, becauſe ordination doth diſpence a ſacred of-

office, or faculty to diſpence the ſeales and all ordinances, either ordination or election doth diſpence the ſacred office, not election, therefore ordination? 2. It was unlawfull under the law, for the people to ordain Prieſts and Levites, and elders, and deacons are their ſucceſſors, and repreſented by them. And the inſtitution of Chriſt doth not make any ſuch difference in reſpect of ordination. 3. If the brethren had power to conſtitute or ordain elders, why did they not impoſe hands ſomtimes with the Apoſtles, more might have impoſed hands, beſides *Paul* and *Barnabas*, *Act.* 14. For the exerting of power, there was aſmuch cauſe to ordain as to name perſons in elections. But *Paul* and *Barnabas* only are ſaid to impoſe hands, or ſtretch out hands, *Act.* 14. 23. The Prieſt and Levites were types of elders and deacons, in a generall ſence concerning their adminiſtration? Why not alſo concerning their conſtitution? And the Prieſts and Leivets were conſtituted by propagation and ordination from Prieſts and Levites, ſo elders were propagated from the approbation and ordination of the Apoſtles as ſpirituall fathers. Chriſt is the great patriarch and the *Apoſtles* are patriarchs under him. 4. The *Ark* is called the figure or type of baptiſm, ſo Prieſts are types of elders. 5. It leſſens the religious eſteem of the Sacred office to make it ſo common, as to ariſe from the common people. 6. It leſſens the religious eſteem of the holy ordinances, to make them ſo common in the riſe and conſtitution of the elders which are ſeparated to diſpence them. 7. It leſſens the religious eſteem of the holy and great God, to make ſuch as approach ſo neer to him in diſpenſing holy things, no otherwiſe

Eſ. 62. 6 & 66. 21. Ezek. 44. 15. 1 Pet. 3. 21.

ſacred

ſacred then as conſecrated by common members. It hath not been lawfull for any, but ſacred perſons to ſweep his houſe, or ſo much as to touch holy things under the Law. 8. I find no rule nor example in Gods word affording common members a licenſe to ordain. 9. It was never known in the Church of God till of late years, it is the preſumption of this age, *vivi pervenimus illuc, ſed conſuetudo eſt optima juris interpres.* 10. According to the congregationall principles an elder being elected is eſſentially an elder, and ſhould he not then be fitter to pray, bleſſe, conſecrate and pronounce ſentence, then the common members.

Elders are meet organs to bleſſe the people, not the people to bleſſe the elders in publick worſhip and in way of power. *Chriſtiani ſumus propter nos, paſtores ſumus propter vos. Auguſtin. Beza* allows the people only an implicite conſent in election it ſelf, *Epiſt.* 65. and 67. and 13.

Object. *However the people may not ordain, yet it muſt be granted that they ought in way of conveniency, to elect perſons before elders to ordaine them,* Act. 6. 3.

Anſw. When Miniſters are ordained from amongſt a ſociety, as the Deacons were in *Jeruſalem,* It is meet that whereſoever elders are ordained, that there ſhould be ſufficient teſtimony given concerning them by ſuch as are preſent, yet the Apoſtles did chuſe *Evangeliſts* and ſent them to officiate, where they were not elected, and there may be cauſe for catholick or ſuperiour power to place elders where they were not elected, and that without their conſent alſo, that are intolerably unreaſonable, If *Diotrephes* and

and his flock did reject *John's* messengers, *John* could constrain them to due obedience contrary to their consent, place another in *Diotrophes* his room.

Object. *A pastour and his flock are relates, and therefore a pastor is constituted by his flock.*

Answ. There must be something to præcede the relation as a foundation thereof. And this is not necessarily mutuall consent, but may be mission of a pastor to a people by supream authority. Besides a pastor may be a pastor in respect of his pastorall office, in respect of the catholick Church, though he have no particular flock or relation to a particular flock in special, a pastor is a pastor *fine titulo* essentially, if the title refers to a particular church in special. And every elder is made a pastor for the world without, both without and against their consent. If before election in the congregationall way, the people have the power in their own hands, yet after election the elder is essentially an elder, and therefore not to be ordained by the people as greater in point of election. That is congruous to the office, to one or some in office. Ordination is an act both of Order and Jurisdiction also, naturally power should have been derived by inheritance from *Adam.* It doth now proceed from Christ by ordination, all a long by fathers, not otherwise then by sacerdotall descent in a line of succession.

Prop. 3.

COmmon members may not govern by ſuffrage together with their elders. *Præter electionem plebis nullas eſſe partes in eccleſiaſtico regimine cenſemus, Chamier conſeſſus ſeninorum eſt judicium eccleſiæ, Calvin, certum eſt nullam ſtatum aut pagi, aut vici, aut urbis, aut religionis alicujus magis obnoxium eſſe turbis quam democraticum, Beza. Epiſt.* 83. It is no where attributed to the church, as may farther appear in anſwer to objections afterwards. 2. Before the leviticall prieſthood it was in the hands of Maſters, Fathers, and Magiſtrates. 3. By poſitive law, God placed it in Prieſts and Levites, by natural Law it was in civil governors. 4. God foretold that it ſhould be carryed on by elders as repreſented by Prieſts and Levits, *Ezek.* 44. 24. 5. Chriſt gave the Keyes of government all of them to the Apoſtles and their ſucceſſours *Mat.* 16. & 18. & 28. *John* 20. 21, 22. 6. The Apoſtles did govern without the people, the Apoſtles had the line to direct, the read to meaſure, the rod to correct in their hands. 7. The Apoſtles doctrine doth appropriate government to the elders, *Act.* 20. 1 *Theſ.* 5. 12. *Heb.* 13. 8, 17. 2 *Cor.* 2. 3. and 10. 6. 1 *Pet* 5. 2. 1 *Tim.* 3. 5. and 4. 11. and 5. 17. 1 *Cor.* 4. 19, 21. *Tit.* 15. 8. The elders are fathers, leaders, ſhepherds, rulers, Biſhops. All theſe titles do aſſert government in the elders obedience in the people. 9. The Apoſtles give cautions to *Timothy Titus*, and ſuch like about government not to the people. 10. Our Saviour in his laſt letters, write

writes to the angels concerning government. *Rev.* 2, and 3. And in the laſt prophetie, the Apoſtles are deſcribed as foundation ſtones, and all elders as ſtewards and governours, and as inveſted with the Keyes of his holy City new *Jeruſalem*, *Rev.* 21. 11. The people have not the Keys by ſucceſſion, nor by aſſignation, nor any way apparent from Chriſt, therefore there is no rule nor reaſon to give the Keyes to common members. 12. The ſpeciall conſtitution of elders ſhews that they have ſpeciality of power. They have the office, they are ſeparated and conſecrated by ſolemne ordinance, they are gifted, the ſeat of wiſdome is the ſeat of government. 13. They are in Chriſts ſtead. 14. They ſucceed the apoſtles. 15. Why elſe are there ſo many ruling elders in one Church. It is ſuperfluous to have ſo many ſpeakers in a parliament, or moderators, or cryers in a court. *16.* Chriſt requires punctuall and ſolemne order in his church, and therefore excludeth women from ſpeaking there. But how can ſolemne order be expected, when the youth and the unwiſe ſhall have equall power to determine caſes with their Elders. 17. Thoſe texts that do give Elders power to rule as moderators, do alſo yield them more. 18. Elders may deny the Lords ſupper in way of corrective authority, why not to exerciſe authority over the church in other diſpenſations? The Keys are not divided between elders, much leſſe between elders and people. 19. To give the people the caſting power, is to make the Miniſters like blind mens boyes, to ſet the cart before the horſe. 20. How can thouſands govern together without clamors? How ſhould they attend? How ſhould their hands and voyces

Conſilium aliquando rapiendum non capiendum uti fecit Themiſtocles.

voyces be numbered upon every occaſion? How can poor men provide for their families, if conſcience obligeth them to attend the numerous caſes, that ariſe in populous Churches. 21. The Church is expreſſely bid do obey their elders *Heb.* 13. 24. All elders have the ſame commiſſion to teach, admit, baptize, as the Apoſtles, *Mat.* 28. 19, 20. The angells do open and ſhut the gates, *Rev.* 21. The four living creatures do draw the wheels, *Ezek.* 1. According to Gods ordinance in *Iſrael* the government of the Synagogues, Courts, Cities, Temple, was by Prieſts, Levites and Elders.

Object. *The Keyes are given to Peter as a believer.*

Anſw. They are given to *Peter* as an apoſtle directly. 1. *Peter* is here oppoſed to the Church of believers. 2. What proof, what ſhew is there in the text that *Peter* did repreſent believers or the church? though our Saviour had mentioned the Church, yet he ſaith expreſſely, I will give the Keys, not unto it, but unto *Peter*. 3. Something is here proper to *Peter*, becauſe he is here deſcribed, as in other places, to be a foundation ſtone in way of office.

Object. *This is proper to* Peter *in reſpect of believers.*

Anſw. Our Saviour ſeemes to reward *Peters* ſingular confeſſion, more then common believers, in making him a foundation ſtone, and giving him the Keyes, more then the other apoſtles, in expreſſing himſelf thus to *Peter* at preſent, and not to the reſt. 4. Our Saviour was wont to tell his apoſtles how he would prefer them. 5. It was office of ſtewardſhip, and of ſacred order which is formally diſtinct from

from any power imaginable in the fraternity, and therefore could not be given to the fraternity alone, nor to *Peter* and the fraternity together, unleſſe in termes formally diſtinct. The Keyes are a badge of office, Chriſt himſelf is ſo deſcribed, *Rev.* 3. 7. *Eſay* 22.22. 6. The apoſtles practice proves it, they only had the keyes for to carry and uſe alſo, in diſtinction from believers in common. 7. The parrallel texts, *Mat.* 18. & 28. do declare the meaning of our Saviour here. 8. Meer confeſſion according to the congregationall way, is not confederation. And a confeſſion doth not give a believer the Keyes, if ſeparated from confederation. 9. Confeſſion is not ſo circumſtantiated, as to intimate ſo much as an implicite confederation. 10. *Peter* had the Keys given him ſome where, as an apoſtle *& œconomus eccleſiæ*, and is it not likely he received them by this text, as well as by any other. 11. This text ſo underſtood giveth the Keyes to the church ſo, as to ſet the Church above *Peter* and the Apoſtles, as well as above other Elders: therefore it doth not give the Keyes to the Church.

1 Cor. 4. 1. Eſa. 9. 6. Rev. 1. 18. 9. 1.

Object. *If the Keyes were given to* Peter *directly, how to other Elders.*

Anſw. By conſequence, all elders do ſucceed the Apoſtles in the eſſence of government. The Apoſtolicall office as including. 1. An illimitted commiſſion, 2. Infallible direction. 3. Miraculous opperation. 4. Immediate calling or miſſion, was accidental, beſides *Peter* had the keyes to give or derive to other elders aſwell as to uſe in the church.

Object. *Power of juriſdiction is given to the church*, Mat. 18.

Anſw.

Answ. By church is meant the presbytery or church power in the elders. 1. Our saviour speaks of a church as then known, And church power was then known to be in the elders. And the assembly of elders was a church essentially in a large sense. The originall word notes only an assembly in its notation, and also is used for any assembly, for a civil assembly, *Act.* 19. Num. 25. 32. Besides the *O.T.* is wont to speak of the assembly or church of elders, *Numb.* 35. *Psa.* 82. 1. and 107. 32. 2. Those Words (let him be as a heathen) do shew that our saviour alludes to the Jewish church. 3. Binding and loosing is applyed to the apostles. 4. The church in the text is two or three, sometimes that may be a presbitery like the lesser Synedrion in the cities of the Jewes, but it is not a congregationall church. 5. It would render the rule imperfect for ordinary proceeding, to assert that all cases are immediately to come to the congregation, if we understand the congregation of common members by the church. 6. It is contrary to parallel texts before mentioned. 7. The power is no where given to the whole congregation of members. 8. It is contraty to the apostles power and practise, the rule concernes the apostles as well as others. Our saviour speaks to them personally. The apostles being offended did not go to the people. The apostles offending were not brought to the people: members offending were brought to the apostles, not to the people, whole churches offending were subject to the apostalical rod. The apostles did not teach christians to go to the whole congregation of members. The apostles censured some persons without particular churches voting, and threatned whole churches. And if church here is not the congregation of common members as to the apostles, then

not as to other elders, this text gives no more power to the whole congregation in reſpect of common members then of the apoſtles. 9. This text doth ſeem to intend church power by church, whether in an aſſembly, or in one elder, becauſe one apoſtle, may be the church. An offender might be brought to one apoſtle, witneſſe the inceſtuous perſon, And though it be a figurative ſenſe, or Metonomy of the ſubject for the accident, yet it muſt be attended when the text cannot otherwiſe be interpreted. And it is frequently found in ſcripture. *Exod.* 22.18. *Deut.* 17. 6. 7. and 19. 13. and 20. 10. We uſe to ſay of an Ambaſſadour he is gone to *France* or *Spaine*, meaning to the ſtate or King of *France* or *Spaine*.

Object. Act. 15. *The apoſtles write in the churches name.*

Anſw. 1. They præfix their own name. 2. They do not mention the brethren at *Jeruſalem*, as having power to make decrees over other churches. The common brethren had no more right to joyne with the apoſtles in making decrees over other churches, then the citizens of *London* have to joyne with the parliament in making lawes over the kingdome of *England*. 3. The church of *Antioch* ſent to the apoſtles and elders onely, as the text expreſſeth. 4. There was ſpeciall cauſe to name the whole church at this time, becauſe the authours of the controverſie did ſpring out of the Church. It tended to quench the controverſie, that the whole church conſented to the contrary truth. 5. Its certain the apoſtles could make decrees without the church. Theſe decrees are called the decrees of the Apoſtles & elders, not of the people. And the Apoſtles and elders, only are ſaid to come to gether, *v.6. Paul* did ordaine by his

own

his own authority, 1 *Cor.* 16. 1. and 11. 1. and 14, *&c.* what reſpect the apoſtles gave the brethren occaſionally, we alſo owe to them in like circumſtances, *propter fidem & amorem*, as *Cyprian* ſpeaketh. 6. It is ſaid the apoſtles and elders came together purpoſely, ſo that the people came occaſionally.

Object. *The Apoſtles were extraordinary Elders immediately, called and infallible, and therefore unimitable.*

Anſw. 1. The queſtion is concerning the nature of power, not of the manner of coming by it, ſucceeding high prieſts had the ſame power as *Aaron*, though not ſo immediately called. The kings of *Iſrael* had the ſame regal power as *David*, though not called like him to the Throne. 2. Though the apoſtles were ſo extraordinary, yet it is ſuppoſed, that they were limited in ordaining elders by the peoples elections. And ſurely they gave the people their due in all acts connaturall to membership. 3. What the Apoſtles did as Elders, belongs to all elders. The ſame reaſon yields the ſame rule. *A quatenus ad omne valet conſequentia.* 4. All elders have the ſame commiſſion, further then it is limited by comparing of one rule with another, *Mat.* 28. 19, 20. 5. Succeſſion affords all elders like power to the Apoſtles, further then it is circumſcribed by Inſtitution. 6. We argue from the apoſtles practiſe & commiſſion, for the diſpencing of the ſeals, why not for a regiment alſo. If Elders have power to baptize and to adminiſter the Lords ſupper, becauſe the apoſtles did ſo, and becauſe the apoſtles were ſent to baptize and teach together, why not alſo to admit members, and govern like them.

Object. *The Church is the ſpouſe of Chriſt, and Elders are ſervants.* *Anſw.*

An. 1. The church of the *Jews* was Christs Spouse, & the Priests Kings were her servants, & yet the people did not govern. 2 The church is under Magistrates, though she be Christs Spouse, & they be her servants. *Edicunt Reges, indicit festa Sacerdos.* 3. The Church is but figuratively the Spouse, and being constituted of many of all sorts, unmeet to govern. 4. Elders are fathers as well as servants, and members children, *Johns* little children. 5. If Elders are servants in respect of Government, they must not so much as govern with the Church. 6. The Apostles, the Angels, yea, Christ himself, were servants *finaliter*, as serving the good of the Church, not its authority: they serve the Church by ruling it; the people ought to observe Elders by obeying them. 7. *Per ordinem omnia*, Mat. 20. 25, 26. Our Saviour doth only forbid a proud affectation and dispensing of authority, for maintaining of pride rather then the profit of the Church, for he propounds his own example, though he was Lord of all, *ver.* 18.

Object. *All the* Corinthians *are said to judge, and bid to deliver to Satan.*

Answ. 1. The Text (1 *Cor.* 5.) speaks to women as well as men. Women were to mourn, to separate and to judge, to mourn for the sin and sinner, to separate from it and him, to judge it executively: And it shews not what was proper to the brethren, therefore this Text alone gives no more power to the brethren then to the sisters. 2. The Apostle wrote as he preached to men and women, to brethren and Elders promiscuously, even concerning the dispensation of the Lords Supper. And it doth not therefore follow, that common members and women have power to dispence the Lords Supper; 1 *Cor.* 11. 20.

3. This Text alone doth give no more power to Elders then to brethren, to men then to women. Have Elders, brethren, and women therefore like power? 4. This text doth admit of distinction in point of power between men and women, and consequently between Elders and brethren, though it speaks not to it, but supposeth that they knew their cases, according to other Scriptures. 5. All that can be concluded from this text, is the solemn declaration of the Apostles sentence by the Elders in the assembly, and the execution of it by all, both men and women. The declaration of the sentence, *ad terrorem delinquentis*, requires the solemnity of the whole congregation. 6. Brethren and the whole congregation may be said to deliver to *Satan*, and judge, because their Elders do it, the whole being taken for a part by a synecdoche, or the subject for the adjunct by a metonomy *Num.* 35. 31. *Exod.* 22. 18. *Deut.* 17. 5, 6. and 19. 13, 19. and 20, 10. 7. The elders are here meant in respect of the sentence, notwithstanding this text, and may be meant in respect of the whole sentance according to this text, It speakes no more of the elders right to declare the sentence then of other power, therefore notwithstanding this text or according to this text, they may have other power, and all power in way of preordination, as well as power to declare the sentence. *Res præjudicata in Presbyterio, defertur ad populum. Calvin*, upon this text. 8. The brethren may judge by implicite consent, not voting, mediatly by elders, not immediatly: by way of subordination and obedientially, not by way of authority, after the sentence of the elders not before it, or side by side with the elders, executively, not de-

decisively, not withstanding any thing in the text. They may judge with Elders as Saints shall do with Christ. 9. The apostle intended women as well as men in other expressions, and proportionably in this of judging. The women were to mourn, to assemble, to withdraw themselves to deny communion, so also to judge by proportion in way of approbation & executive, therfore the apostle intended to attribute no more power here to men then to women. 10. Judgements is sometimes taken for the authoritative execution of the authoritative law and sentence, so Gods punishing of sinners in this life is called judgment, so God will judge adulterers in this life. So he judgeth those without in this life, according to the text it self, executive authority belongs to all independence upon authority decisive or definitive. 1. This text doth confirme the subordination of the brethren, the apostle did prejudge, and command the excommunication of the incestuous person. Those that made this person ashamed were not all the congregation but many, 2. *Cor.* 4. 6. Many for the generall doth note some onely, not all, the apostle doth not aske the consent of the brethren whether the offender should be delivered up to Satan or not. The many did not act upon the consent of the whole according to the text, the brethren did act in obedience to the apostle, 2 *Cor.* 2. 9. The *Corinthians* could not vote whether the incestuous person ought to be excommunicated, because the apostle had determined it, and commanded it also, such a vote had called into question whether the apostle should be obey'd. 12. Men and women were to remit and to confirme their there love to the person judged upon repentance, why not also in the apostles stead to

judged him impenitent, it is cleare the apostle writes both to men and women in some expressions about this person, why not in all other that are applicable according to Scripture. Men and women did also search and purge out the leven in their places and relations, to exclude women in executive judging crosseth the truth and forceth the text: 13. The apostles did write their Epistles with a jurisdictive authority, commanding, blaming, threatening, by their own authority. And Paul accordingly did prejudge in this case by way of authority and Jurisdiction and the Apostle here judged this person, asif he had been present, therefore as having absolute power without the consent of the brethren preceding. It may appear by these considerations, that what power brethren have above sisters, or what power elders have above common members, or that Brethren and elders have more power then sisters, or that elders have any more power then common brethren cannot be gathered from any thing attributed here to the Church of *Corinth*. I preserve moderation in disputable points before Zeale, yet I think I may say, that it is better to have one *Pope* then many, and to give the reynes of ambition to one then to many, to pull down a community of iniquity then a singularity. *Beza* resolves upon the Question, *non tantum periculosum, sed etiam iniquum esse, totum cœtum in suffragia mitti, Epist.* 83. A faculty to dispence the Keyes, is the gift of all objectively, but doubtlesse subjectively, onely of some.

Object. *Cyprian determined not to act* sine consilio cleri & consensu plebis *Epist. 6.*

Answ. 1. He doth not say it was his absolute duty, though he might see a present necessity of so doing,

a pastor

a paſtor as *Greg. Naz.* ſaith, *fiſtula ſæpe, pedo rariſsime utitur. Cyprian* wanted civil protection, apoſtolical gifts and miracles riches and favour of overſhadowing great ones. It was a time of faction and corruption. Though the Law of God requires obedience, yet the perverſneſs of men is ſometimes beſt charmed by perſwaſions. *Finis legis non ſemper cadit ſub legem.* 2. *Cyprian* ſpeaks thus in reference to the reſtitution of the relapſers, which was then much controverted. At other times, he ſaith, and that frequently even to his Clergy, and urgeth, *Epiſcopatus vigorem & cathedræ authoritatem.* He did elect Miniſters, *Numidicus* a presbyter, without the people, and received penitents, *renitente plebe*, and commanded his Clergy to receive them to communion, any one ſingly, without the people, or the reſt of the Clergy either. It is clear that *Cyprian* intended no more in thoſe words then his purpoſe to act ſo, as that the brethren might ſhew themſelves pleaſed and not offended, if it could be; The whole ſeries of his doctrine and practiſe proves it. 3. The conſent of the people was more hopeful in *Cyprians* time then in ours, becauſe when they had no thought of their authority, but only of a liberty to interpoſe reaſon, if any were at hand, they would be the more ſilent. It was then granted according to *Cyprian*, that Biſhops were the Apoſtles ſucceſſors. *Eccleſia conſtituitur ſuper Epiſcopos, & inde à Chriſto per temporum & ſucceſſionum vices Epiſcoporum ordinatio decurrit. Dominus elegit apoſtolos, hoc eſt Epiſcopos, Epiſcopi verò diaconos. Epiſcopi vicaria ratione ſuccedunt.* 4. Where is any mention of the peoples voting with Elders in any matters of diſcipline? How ſhould it come to paſſe that Elders did univerſally

sally come to govern so absolutely without opposition, if it had been innovation? The peoples consent is alwayes desirable, and *Cyprians* desire commendable? *Clementi patientia magis cupimus vincere, quam sacerdotali licentia vindicare.* *Cyprian* seeks no more from the Clergy then Councel, and only that as he sheweth, *Epist.* 14. in publick meetings there was granted unto others their presence. *Unus est judex & sacerdos vice Christi in ecclesia*, was a Church cannon with him. *Cyprian* lived in poor times, alwayes obnoxious to the sword, the Presbyters were prone to schism, the people alwayes over-desirous of liberty, so that nothing but religion in the people, and condescendency in the Clergy maintained peace and order: no wonder therefore that *Cyprian* to satisfie conscience in some cases, and to prevent schism and contention, perceived a necessity to content all so far as conscience would permit. There was not such a distance between Apostles or Bishops, and brethren, as when they came to be exalted in the Common-wealth, in civil respects. If *Paul* had not been so destitute of outwards accommodations, horses and servants, silver and gold, &c. his presence would have challenged more civil observance amongst the Christians. All children owe the same reverence to fathers, as fathers, but not the same honour to all, as members of the Republick, some being mean, and others noble men. It is certain the Apostles did not depend on the consent of the people, and also that *Cyprian* deemed bishops the Apostles successors, and that his own actions in the Church were *à diametro*, opposite the peoples voting. What a vanity had it been for the blessed Apostle *Paul* to have threatned the rod to the Church

of

of *Corinth*, if they having one end of it in their own hands, might have broken it in pieces by their voting. The truth is, it was a modeſt ſilence in the people, which *Cyprian* propounded; It was his ſaying of himſelf, *& verecundum ſilentium proficit ad quietem.* Surely it is no leſſe then mockery to ſet up ruling Elders, and then rule them; and it is the higheſt ſacriledge and uſurpation to encroach on the divine function.

Object. *Elders do govern in calling, moderating and diſſolving meetings.*

Anſw. In theſe things they are but moderators of actions, not governours of perſons. 2. They do theſe things as ſubject to the people, *in foro eccleſiaſtico*, for if the people judge, the Elders do erre; they may ſuſpend and diſcipline them. 3. Thoſe Scriptures which allow Elders thus to moderate, do alſo afford more power, where the Apoſtle ſaith, *obey them which have the rule over you*, without exception, why do we ſo limit their power, and diſtinguiſh of obedience. 4. The people do eſſentially govern in greateſt matters. Their vote is eſſential to compleat the judicial determination. 5. The people do govern in chief, becauſe they vote with Elders, and can conſtrain judgement, and reſtrain the Elderſhip. 6. The people in the congregational way do attend government as upon an office, as if they had the office by partnerſhip with the Elders. 7. It is rational, that the people voting with the Elders, the major part ſhould carry it againſt the Elders. 8. It is rational, that the people having power to act upon their Elders offending, and to act againſt them in caſes depending, that the major part ſhould alſo act without the Elders

in

in case they refuse. If the people must vote with Elders, what institution gives an Elder a casting vote, where the suffrages are equal. And if they may set up a moderator, and call the Elder, refusing to vote, into question, why may they not also immediately carry on the vote? If they can question the Elder which is a greater thing, why can they not do the lesser and vote without him? (a) *Frustra fit per plura, quod fieri potest per pauciora*; surely then the major part is Judge, the people judges, the Elders, Porters, cryers, Informers, at most but Speakers in Parliament. 9. Elders in this way have no commanding power, as to the Congregation, or major part, because no obedience is due *in foro ecclesiastico*, while the people may judge, as they see cause as well as the Elders. 10. In Parliament all that Vote do governe. 11. They that do bind and loose do govern, but in the Congregational way the people do binde and loose. They do so compleat the Elders binding and loosing, that their Votes must necessarily concur. 12. Congregational principles do not rationally afford Elders power to call and dissolve meetings, otherwise then *ad arbitrium populi in foro Ecclesiastico.* The major part hath power to judge whether it be meet to come, being called, or to depart being dismissed. Let it be remembred that such as usurped the Priests office under the Law were to die, *Num.* 4. 15, 19, 20. 13. The determination of the case depends on the Vote of the people, as well as on the Vote of the Elders; nay more. 14. The Elders do not command the people to Vote, because they are at liberty to be negative, or affirmative or neutral, to Vote or not to Vote to the case.

a The Elders determination and vote doth depend as much, and more upon the Apostles vote, then the peoples vote upon the Elders for the casting of the case.

Prop.

Of Church-Officers, their Ministry and Subordinations.

Prop. 4.

ELders are sent by Christ to preach the Gospel in way of office. 1. They have both gifts and authority to preach the Gospel, They are sent, and sending notes authority by commission from Christ. An Ecclesiastical office is a power to dispence holy things by Christs institution and ordination, *Rom.*1.5. 2 *Cor.* 13. 10. *Heb.* 3.1. *Tit.* 2. 15. 2. They are sent as Christ, and Christ was sent in way of office, *John* 20.21. *John* 17. 18. 3. Christ sends them as his Ambassadors, 2 *Cor.* 5. 20. *Ephes.* 6.20. 4.Their Commission is fully expressed, *Mat.* 18. 19. 5. They are sent to preach, as to baptize, therefore in way of office, *ibid.* 6. *Paul* acknowledgeth his office, and magnifies it, and calls it a grace, *Rom.*1.5. and 11.13. 7.One was chosen in *Judas* his place to fill up the number of the highest order, *Acts* 1.16.8. It concernes the beauty of the Church, that there should be order, and therefore official preaching of the Gospel. The world was without forme till it was set in order. An Army without order is a confused multitude. 9. Order is most beneficial, and consequently official preaching: It is both for the beauty and benefit of the body, that

only the eye have the office of seeing. 10. It is for the honour of the Gospel, and the ordinance of preaching that it should be dispensed in way of office. 11. Preaching is a chief part of the ministerial office, *Acts* 6. 2, 4. 1 *Cor.* 1. 17. 12 It tends to edification, that the Gospel should be preached by order and office: the preaching by common persons lessens the esteem of the ordinance, and consequently proficiency thereby. 13. It glorifies Gods holiness and greatness, that those that come so near him in way of worship, should be separated and consecrated in way of sacred office. 14. It exalts grace to set up a saving office in the world. 15. Preaching the Gospel is a representation of Christs prophetical office, *Heb.* 3. 1. 16. God sent Priests and Levites, and Prophets only to preach under the Law. 17. There is need that some should be in office, that they may study the original Scriptures, and the arts, and the fallacies of mens hearts, *Tit.* 1. 9. 1 *Tim.* 3. 2. and 2. 23. 2 *Chron.* 31. 4. and 5. 32.

Prop. 5.

ALL Elders are sent in way of office to preach to all the world as occasion serves. 1. Their commission is evident, *Mat.* 28. 19. 2. The world is to be converted in way of office by preaching, *Rom.* 10. 15. *Mat.* 16. 15. *John* 17. 20. 3. Edification of believers requires preaching in way of office, why not also the conversion of unbelievers. 4. It is meet the Gospel should be preached in way of office, if it be preached, and it ought to be preached to all the world. 5. The Apostles were Apostles to the world, therefore Elders to the world also. 6. The Elders administer as

Elders

Elders to members of other Churches, why not also preach as Elders to new Members. 7. It tends to edification, and nothing at all offends, that Elders should preach to all in way of office, it holds forth the more grace to the world. It greatly affected the Gentiles to hear that *Paul* was sent by God to them, *Act.* 13.47. and 9.17. 8. Every thing acts according to its nature, and what hinders an Elder from acting as an Elder. Elders are Candle-lights and Star-lights. A candle gives light as a candle to all present. A star shines upon the earth as well as in heaven. An Elders sphear of activity is not limited in this respect by his commission.

Prop. 6.

ALL Elders are Elders to all Churches as occasion serves. 1. Else Churches have less interest in Elders then the Nations. Elders are Ministers to all Nations, therefore to all Churches. 2. Members have priviledge to partake of ordinances in all Churches, therefore Elders have power to dispence Ordinances in all Churches; Communion of Elders is as rational as Communion of members. 3. It tends to edification, and nothing at all offends. 4. All Elders are elected by the power of all the Churches, by the consent of the Catholick and supreme power. A King in a Kingdom doth chuse by grant and consent, the particular Officers of all Corporations. Elders are elected by all, and for all. 5. The nature of an Elders Office both in gift and commission is unlimited

in this respect. The stars of heaven shine to all men on earth, and as theirs, because God hath ordained them for all men over the whole earth. An Elders relation to a particular flock, is but a common adjunct, not the Essence of Office. 6. It hath ever been the faith and practise of the Church. *Quod est notum non est verum.* 7. All Priests and Levites were Priests and Levites to all Israel.

Prop. 7.

GIfted brethren may not preach in the Church at pleasure. 1. God condemns such a practise, *Jer.*23. 32. *Numb.* 16. 10. 2. All that preacht in primitive times were Prophets or Elders in Office, so far as may be concluded from the Scriptures. *Amos* might not have preached, because no Prophet, nor son of a Prophet, if God had not called him, *Amos* 7. 14. *Mal.* 2. 7. *Mat.* 13. 32. *Tit.* 1. 9. 2 *Tim.* 2. 2. & 1. 3. 2. *Acts* 15. 32. & 18. 24. 1 *Pet.* 1. 12. 1 *King* 13. 34. *Mat.* 18. 19. *Rom.* 10. 15. 2 *Cor.* 26. 3. According to many Texts, none but Prophets and Elders ought to preach, therefore others should not be permitted to preach farther, then other Texts do allow them, according to *Rom.* 10. 15. Men must be sent before they preach: this Text of it self, further then it is interpreted by other Scriptures, confines preaching to mission. According to *Heb.* 5. 1. The dispensation of holy things and preaching is confined to ordination, further then is interpreted by other Scriptures. According to *Acts* 15. 32. preaching

ing is confined to the ſingular and miraculous gift of Propheſie, further then other Scriptures do interpret it. Had we no other Scripture that did ſpeak to the point, we ſhould allow none but Prophets, none inferior, leſs then a Prophet, to preach. 4. In the Temple none but Prieſts and Levites did adminiſter, though others could kill ſacrifices, and ſprinkle blood, and kindle fires, *&c.* as well as they. The Church of God is Gods Temple; and publich worſhip in the Church, is publick worſhip in the Temple of God. God doth ordain ſome ceremony as well as æquity of holineſs, to the end of the world in publick worſhip. 5. It defaceth the beauty, and diminiſheth the benefit of order: It leſneth the eſteem and efficacy of the holy ordinances: It is unſutable to the Holineſs and Majeſty of the great God, to be worſhiped by common perſons and maimed ſacrifices: too much familiarity is contempt: It renders the Miniſtry contemptible: It corrupts and deſolates the Church with the plague of errors and Hereſies, the plaguy frogs and lice of *Egypt*. Such as have excellent gifts may do ſome good, but the queſtion is, whether all things conſidered, they will not be more hurtfull then profitable, if they exerciſe their gifts without order.

Object. *Common brethren preached*, Act 11. *Apoſtles preached*, Acts 18.

Anſw. It is clear enough that ſuch as preached, were more then common brethren. *Jeruſalem* was full of Prophets and extraordinary Elders. *Philip* is named for one of them that preached, which rather argueth the reſt to be ſuch like perſons. And concerning *Apollos*, it need not be doubted, but that he

he was a Prophet: The Text doth not affirm any of them to be common members, only that preached; and other Texts do not admit them to be such. An extraordinary gift of Prophecy, though fallible, was a sufficient call, for the ordinary exercise of it. The extraordinary gift of tongues, was a call for the publick use of it; it is also to be observed, if common Disciples did preach according to the places objected, yet they did not preach in the Church, but to those without. It may be immodestry, though not disorder for common members, to preach to those without: it is both, for such, though gifted and educated for the Ministry to preach in the Church, without due leave and caution from Church-power; it might be one of *Johns* Disciples that did cast out Devils, *Mar.* 9. 28. And accordingly *Apollos* might be a Prophet, though he was baptized by *John*. It is affirmed that he was fervent in the Spirit, *Acts* 18. 25. This fervency in the Spirit sufficiently intimateth the extraordinary motion of the Spirit in reference to his preaching (common in those times) besides, his gifts, and the practise of others, do declare him to be no ordinary disciple, but at least one indued with prophetical gifts.

Prop 8.

SOme Elders may have superiority of jurisdiction over other Elders, according to Christs institution. 1. It is not imaginable that Bishops should come by such power, as is recorded in ecclesiastical history, and that over all the world, and in way of ambition

ambition in ſuch humbling times, without all manner of oppoſition for three hundred years together, and immediately after the Apoſtles, had it been uſurpation or innovation: When and where is innovation without oppoſition? Would not Elders, ſo many ſeeing and knowing men, at leaſt ſome of them, have contended for truth, wherein their own liberties and rights were ſo much intereſſed. *Aerius* his oppoſing of Biſhops, ſo long after their riſe and ſtanding, is inconſiderable. 2. It is evident that godly fathers did believe biſhops to be ſtated by the Apoſtles. It is to be ſeen what *Ignatius* hath left behind him for witneſs hereto, together with *Clemens* and *Egiſippus*, and *Irenæus*. And it is ſuppoſed, that two of them knew the Apoſtles. According to *Tertullian*, Apoſtolick Churches bring in their account by ſucceſſion of Biſhops, running up to the Apoſtles or their ſchollars: *De præſcriptionibus adverſhæret*: According to *Jerome*, *Mark* was made Biſhop of *Alexandria* by the Apoſtles, *Timothy* of *Epheſus*, *Titus* of *Creet* by *Paul*: and ſuch apoſtolick traditions, according to him, were taken out of the *O.T.* ſo that what *Aaron*, his ſons and Levites were in the Temple, the Biſhops, Elders and Deacons may challenge in the Church: He largely ſhews alſo the neceſſity of Biſhops to maintain peace, that elſe there will be ſo many Schiſms as Presbyters, that *Jacob* and *Eſau* could not but ſtrive in the womb, that *Rome* would not ſuffer two brethren to reign together, *De ſcriptoribus eccleſiaſticis*, *ad Ruſticum monachum*, *ad Evagrium*, *proem in comment ſuper Matheum*. *Cyprian* affirmeth, that ordination of Biſhops deſcended from the Apoſtles by conſtant ſucceſſion, *Epiſt.* 69. 4. & 65. 4. & 69. 3. & 75. 14. 3. Though Biſhops

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in *Cyprians* time did agitate weightier matters, as the receiving of the Lapſi, and ſuch like, by the common Council of all the Clergy, and many Biſhops together, yet they did exerciſe power alone alſo in ordinations, and *in* reſtitution of the Lapſi themſelves in ſome caſes, and in cenſures, *Epiſt.* 75. 3. and 40.7. & 45.2. & 62.3. & 64.4. & 65.1,4. & 67.6. & 27.1. *Cyprian* doth peremptorily aſſert, that there was but one Prieſt and judge, and that the Biſhop was to be obeyed as the Lords Prieſt under the Law. He frequently commands his whole Clergy, and much more to this purpoſe might be urged out of *Cyprian* and others. But it is not mine aim to enlarge, neither have I books, nor ſufficient reading ſo to do. 4. It is ſutable to the firſt conſtitution of the Church. The Apoſtles had power of juriſdiction over other Elders. And the firſt conſtitution in *Iſrael*, though the firſt Governours, as *Moſes*, and *Aaron*, and *David*, &c. were extraordinarily conſtituted by God, was permanent in following ages. 5. The Angels of the ſeven Churches in the Revelation, cannot be otherwiſe underſtood without a figure, which is nothing neceſſary. 6. *Timothy* and *Titus* had ſuch delegated power in *Epheſus* and *Creet*, why might not others alſo. They had not ſuch power as Evangeliſts, unleſs they were delegated by the Apoſtles. 7. Singular gifts in Elders do beſpeak ſingular honour and power alſo. 8. There is need of ſuch order unto the end of the world. 9. An Hierarchy of ſuch order is a great ornament in the Church. The order of twelve Apoſtles with their Thrones, is ſomething of the beauty of heaven. *Paul* bids *Timothy* keep the commandements of ordaining, and receiving accuſa-

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tions againſt Elders, &c. to the end of the world. This argues *Timothy* and *Titus* have ſucceſſors in overruling power to the end of the world. 11. According to the commiſſion, *Mat.* 28. 19, Apoſtles do continue to the end of the world, and therefore Superiority of juriſdiction in Elders doth continue. One Biſhop may be called the Biſhop, though there are other Biſhops. Chriſt is called the Apoſtle, though there were twelve Apoſtles under him. The Lord, though there be other Lords under him, ſo there was one judge in Iſrael called the Judge, though there were many other Judges alſo inferior to him in juriſdiction. *Cyprian* is confident, that the Biſhops were peculiarly the Apoſtles ſucceſſors. How came *Diotrephes* to rule ſo abſolutely in the Church? He is not blamed for ruling by himſelf over the Church, but for ruling proudly over the Apoſtle. 12. The Prieſts, Levites and Singers had their heads and Princes in Iſrael, ſome under *Ithamar*, and all under *Eliazar*. The *Cohathites* had their Prince, and the *Gerſhonites* had their Prince, and the *Merarites* had their Prince; every order of the Prieſts had its head and Prince: The ſinging Levites had their heads and captains, and ſo the Porters, *Num.* 3. 24, 32. & 4. 16, 28. 1 *Chron.* 24. 3, 5, 6. & 25. 2. & 26. 10. It is evident that among the Prieſts, ſome were Rulers, or Princes, as it is in the Original over others, 1 *Chron.* 24. 5, 13. There were twelve Princes over the Tribes, and Captains over thouſands as well as over hundreds, to carry Iſrael all along to *Canaan* the type of heaven, *Num.* 2. *Deut.* 1. Some of the Churches children muſt be Princes under Chriſt their King over all the earth, *Pſalm* 45. 16. Such were the Apoſtles and 1 Tim. 6. 14.

their ſucceſſors, in ſpecial as being ſet over others, ruling under him as Princes. 14. The deſcription of the Church, *Ezek.*44. and 45. doth ſufficiently ſhew that the Platform of the Chriſtian Church in point of Government is correſpondent to that ſtate of the Church under the Law, except wherein the inſtitution of Chriſt doth alter it. The *Apoſtles*, extraordinary Elders, and their eſpecial ſucceſſors, may be ſignified by the great Presbytery in *Jeruſalem*, conſtituted by *Moſes* the type of Chriſt. The ſons of *Aaron* and *Zadoc* may ſignifie the ſame, the extraordinary Elders, and their ſucceſſors in the ſubſtance, and alſo in ſome ſutable degrees of ſuperiority, deſcending from Chriſt, typified by *Aaron* and *Zadoc*. 15. In new *Jeruſalem*. *Rev.*21. there ſeemes to be a portraiture of the Chriſtian Church upon earth, not determining (whenſoever it begins) otherwiſe then in heavenly perfection. And this Church hath its City-Government, and *Apoſtles*, ſome way or other all along, as well as its angels in the ſeveral Churches. If ſuch ſuperiority, and order amongſt Elders be of Chriſt, how deſparate ſoever the preſent ſtate of the queſtion ſeems, it ſhall be reſtored again; *& ipſe conatus in magnis laudandus.*

Object. *All Elders ſeems to have the ſame Titles.*

Anſw. So had the Prieſts and Levites which had not the ſame power. 2. It is ſuppoſed the Elderſhips and their Moderators, though the Apoſtle do not ſo diſtinguiſh in any ſalutations. 3. The Apoſtles did not give diſtinguiſhing Titles to *Timothy*, *Titus*, *Mark*, *Luke*, &c. When they mentioned them to others, or in ſalutations to themſelves. Plainneſs of Spirit was moſt ſutable to ſuch men, and thoſe

times. 4. For as much as the difference was not between Elders in power of order, but only in degree of Jurisdiction, it may be fully ſufficient to diſtinguiſh them, by calling the Chief the Biſhop, without any preciſe title of a different nature. Chriſt is ſometimes diſtinguiſhed, only as called the Apoſtle, the Prince of Iſrael, the head and ſhepherd of the Church, *Ezek.*45. 7. *Heb.*3.1.

Object. *Ferome ſaith, Elders were all equal at firſt.* Coment on Tit.

Anſw. Yet he ſaith, that afterwards the Apoſtles ſet ſome over others. He ſaith alſo that Biſhops obtained ſomethings by cuſtome, and it is moſt likely they did riſe too high quickly after their exaltation by civil power. There was not need of placing ſucceſſors in the Apoſtles ſtead, till they were going away.

Object. *Church cannot be one Biſhop,* Mat. 18.

Anſw. It is evident that one Apoſtle had Church power, and that *Timothy* and *Titus* had over-ruling power in *Epheſus* and *Creet* by delegation, as well as the Apoſtles. It was enough to tell one Apoſtle of one that had offended.

Object. *An univerſal Biſhop may alſo be granted.*

Anſw. Chriſt is the univerſal Biſhop, high Prieſt, Arch-biſhop, chief ſhephard, *&c.* viſible all along. Chriſt is the head and Prince of *Iſrael*, and Apoſtle of the Church, *Ezek.* 43.7. *Heb.*3.1. beſides we learn in hiſtory by what ſteps the Biſhops of *Rome* came to be univerſal, and alſo what great oppoſition attended his aſcenſion. A Monarch may be the beſt kinde of polity in a proportionable compaſſe, but it could not be profitable to the whole world, to be under one Monarch, which is but a man, becauſe its affairs

are incomprehensible to one poor mortal, and sinful creature, *Episcopatus est unus, cujus pars insolidum tenetur a singulis*, Cyprian.

Object. *There is no shadow of Evangelists remaining after the Apostles.*

Answ. The Evangelists as chosen to be attendants on the Apostles in their apostolical perambulations, were occasional Ministers, and ceased so far with such perambulations. Yet the Bishops had some special helpers as occasion required.

Object. *Apostles and Evangelists could not be ordinary Bishops.*

Answ. Not onely such, but they may be the greater, and the lesser together. The greater contains the lesser. The Apostles for a time served instead of the Deacons, *Acts 6.* And *James* fixedly exercised jurisdiction at *Jerusalem* instead of an ordinary Bishop. Ecclesiastical history is a sufficient witness of the practice, or *de facto*, and apostolical practice is a sufficient rule, *de jure*. It seems he that was called *Antistes, præpositus*, the Bishop in a Presbytery, by processe of time was only called Bishop, though all Elders are also according to their office essentially Bishops, and differing only in gradual jurisdiction, *multa renascuntur quæ nunc cecidere, cadentque*, Gods power is glorified in reparations, *&c.* as well as in preparations.

Prop.

Of the power of Magistrates over the Church, under Christ the Head.

Prop 9.

MAgistratical power is above Church power, over all persons and all cases in a political way. 1. Magistrates have a supream power under Christ to see the whole Law of God kept without exception, *Deut.* 17.19. *Numb.* 27.21. *Magistratus est custos utriusque tabulæ.* 2. Fathers have power over their children, and Magistrates are nursing fathers to the Church, *Esay* 49.23. The Magistrate bears the sword, the Church the keys, and the sword naturally overrules the keys. 4. It is the Magistrates duty to reform all abuses with exception, *Esay* 1.25,26. 2 *Chron.* 15.30. and 24.4. and 29.25. *Neh.* 13.13. *Jon.* 3.7. *Hest.* 9.30. and 10.3. *Ezek.* 6.8,11. *Dan.* 6.23. 5. It is the Magistrates end to put away all evil, *Deut.* 17.10,7. 6. It is the Magistrates end to punish all evil, *Rom.* 13.4. 7. It is the Magistrates end to maintain all godlinesse, 2 *Tim.* 2.2. 8. It is the Magistrates end to maintain peace amongst all persons, *ibid.* 9. We have many unquestionable examples, *Exod.* 32.20. *Josh.* 22.10. 2 *Chron.* 15.13. and 19.3. and 34.4,33. *Neh.* 13.21. *Rev.* 17.16. 1 *Kings* 2.27. and 2.23,20. *Judex & ara sunt idem,*

1 Kings 2.3. John 1.7,8. 2 Chron. 23.11 Esay 60.10. Rev. 22.24. Ezra 1.2. Ezek. 21.25. 1 Sam. 2.22. Jud. 17.4. Dan. 6.26.

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ad utrumque confugitur quoties alicui injuria intentatur. 10. Magistrates are masters in the Republick; and masters of families ought to maintain all peace and religion in their families. 11. Magistrates receive power from Christ as Mediator. All power is given to him, and therefore comes from him, and is given by him unto others. And Magistrates receive power from Christ, without exception in a politick way, therefore their power is correspondent to Christs Mediatorial power in a politick way. 12. Else the Church would be desolated with heresies, idolatry, prophaneness. It is needful that Magistrates should have power to preserve the Church from desolation, by taking away foxes and wolves, &c. And their power is no where limited in this respect, therefore they have such power as to take away foxes and wolves, *&c.* 13. All persons ought to put forth their just power for the preservation of the Church, and Magistrates have a just power to use the sword in their hands, against any persons for the good of the Church, and the glory of Christs Kingdome, further then they are limited. Kings must serve Christ as Kings by applying of their regal power for the propagation of Christs Kingdome, *Cant.* 2. 15. *Psal.* 2. 10, 11, 12. The Kingdoms of the earth, and so the Kings of the earth are the Lords by subordination, *Rev.* 11. 15. *Esay* 66. 23. *Jus fori est jus poli, vos estis in ecclesia, ego extra ecclesiam episcopus*, Constant. 4. It appears by *Pauls* appealing unto *Cæsar*, that Magistrates have power in some religious controversies, why not in all. *Occam* therefore a great Schoolman said well, Emperor defend me with the sword, and I will defend thee with the pen.

Object.

Object. *Magistrates were types of Christ in* Israel.

Answ. 1. Not essentially. And the essence of Magistracy contained Priestly power it self, until *Aaron* was divided from *Moses*, and therefore remains such except wherein God hath shortened it by giving power to *Aaron* and his sons. 2. Magistrates were types of Christ in their whole Government, therefore if Magistrates cease in one thing upon that account, they must cease in all points of Government. 4. The old Testament is now to direct us, unless where it is altered by the New Testament. And where is the power of Magistrates repealed and lessened in the New Testament. 4. God promiseth like Magistrates under the Gospel, without any limitation or alteration, *Isa.* 1. 26 and 49. and 66. The Prophets do speak of the Christian Church as an antitype generally. 5. We are under the same Covenant, and of the same Church for substance, and therefore the same Ordinances do belong to us that are not repealed and antiquated; the essence of Magistracy is by no consequence repealed. 6. Greater power is not given to the Church by the Law of Christ, then was given to the Priests in *Israel*, therefore the power of Magistrates is not now lesse. 7. The ten Kings ought to defend religion without limitation in a politick way, *Rev.* 17. 16. 8. *Paul* appealed under the Gospel to *Cæsar*, and the New Testament confirms the power of Magistrates in all cases for peace and godlinesse also. If magistratical power was essentially typical, it would wholly cease now, without a new institution. But the Apostles command us to obey Magistrates, as stated antecedently to the Gospel. Many things accidentally typical do not cease in other respects, as marriage, the land

land of *Canaan*, &c. Magistrates have all along need of Ministers for the word, Ministers of Magistrates for the sword, all of Christ for their Oracle: *Qui nescit parere, nescit regere.*

Object. *Supreame Magistrates may be excommunicated.*

Answ. Magistrates are supreame Judges, supream Justices of the Peace, *standum est in aliquo primo.* They do hold the beam of the scales of Judgement, of all judgement in a politick way; they may judge of injurious censures inflicted upon others by Church-power, why not also of censures inflicted upon themselves. Therefore Supream powers cannot be so absolutely excommunicated, but that they may in an orderly way counter-judge the judgement of subjects, if it appears to be injurious *in foro humano.* Yet higher powers ought to acknowledge themselves subject and subordinate to Church power, as Christs ordinance, and not to presume to act Ecclesiastically, or immediately to take off Church censures though injurious. They may immediately punish offenders by politick mediums, and so help themselves and others from injuries inflicted by Church power. Magistrates are Lawgivers to the Church as well as *Moses* was to *Israel*, Numb. 21.18.

Object. *Magistrates may not punish sinnes of conscience.*

Answ. They may. 1. Sinnes committed by the misunderstanding of Gods word may be punished, therefore sinnes of conscience may be punished. A plea from Gods word, is greater then plea of conscience. The *Jews* might have been punished for their killing of Christ, though they pleaded from Gods Word, that he

he had deserved it by blasphemy. 2. Men may be punished when they sin in religious zeal, so *Saul* murdered the *Gibeonites*, and the Jews Christ, zeal argues a love of duty, and an apprehension of conscience in reference to Gods commandment. *Peter* was threatned with death by the sword, for using the sword unlawfully, though conscientiously in way of religious zeal *Mat.*26. 52. *Pauls* mad zeal was conscientious. A mad conscience had need be restrained, *Acts* 26.6. 3. Magistrates as well as masters and fathers of families may make, and therefore execute Laws against an erroneous conscience. They may confirm Gods judicial Laws which punished idolatry, and therefore an erroneous conscience, *Deut.*13.13. 4. Negligence is punishable without exception, and conscience is negligent when a man sinnes. *Adam* his conscience was negligent in the act, though not in the habit, when he first sinned, and accordingly punished. A negligent & corrupt Judg is punished, though ignorant: A corrupt conscience is a corrupt Judge. *Conscientia est testis, judex & vindex.* 5. God doth punish sins of conscience, and Magistrates are Gods vice-gerents, & not restrained in this respect, *Deut.* 17.19. 2*Chr.*19.6. 6. Magistrates under the Law did punish sins of conscience, and Law is not changed in this respect, *Exod.*32.4. *Deut.*13.13. 7. Men may commit murders, persecute and desolate the Church in a way of conscience therefore they may be punished for sins of conscience, *John* 16.2. *Act.*26.9. *Rom.*10.2. *Micah* 45.8. Men may be punished in reference to sins of the mind, and why not in reference to sins of conscience also? Mad men having not the use of a rational minde, are not punishable. A conscience is a power of the minde, whereby we discern the rule, and judge of our actions and conformity thereunto. The soul, mind

and conscience are punished immediately by God, the body immediately by man. Conscience is formally punished, though mediately as well as formally the subjects of heat from fire, though mediately by the air. A murderous heretical conscience had need be corrected, not onely directed, *meliores ducit amor, plures tamen corrigit timor.* 9. If direction be not sufficient, then correction is to be applyed, to conscience, to the whole man, 2 *Tim.* 3. 16. 10. All disobedience is to be corrected without exception, 1 *Pet.* 3. 10, 11. 1 *Tim.* 1. 9. 11. Conscience is but a natural power of the soul, therefore corrigible, as other natural powers offending, as well as the affections, and the will, and minde, *&c.* *Heb.* 10. 22. *Tit.* 1. 15, 16. Men may conscientiously neglect to hear the Church, yea, persecute the Church conscienciously, which is worse. Men may be punished as contemptuous and wilfull, affecting ignorance, morally mad. A Master of a family corrupted, had need be corrected rather then others, because so many do depend on his integrity. A drunkard that is wont to be mischievous, and yet will follow the cups, deserves *Pythacus* his Law; a double punishment. If the sworn *Jews* had killed *Paul*, they had murdered him in conscience, *Act.* 23. 14. A rod is for the fools back, and conscience is naturally foolish, *Tit.* 3. 3. 2. A conscience that serveth lusts is contemptuous, wilfully ignorant affecting ignorance, 2 *Pet.* 2. 3, 5. and naturally conscience doth serve lusts, *Tit.* 3. 2, 3. The thief and adulterer may have such a conscience as to think God is like to them, *Psalme* 50. 29. Heathens have worshipt God by adulterous prostitutions. Men are in a sense conscientiously criminal, when conscience permitteth the perpetration

petration of crimes, not onely when it commands. If a corrupt conſcience maketh Gods Houſe a den of thieves, it is meet it ſhould be whipt out. If conſcience be a den for thieves, and a ſhelter for murderers; It muſt not be tolerated. Gods own Temple muſt not ſecure ſuch. 13. Miniſters are to puniſh conſcience, 2 *Cor.* 10. 5, 6. 14. If conſcience is not to be corrected, it is becauſe it is ignorant, or becauſe there is ſome goodneſſe in it, or for ſome other reaſon. But no ſuch conſideration doth excuſe it. Not the firſt, for there is greateſt ignorance in the greateſt ſinnes, yet they are the greateſt ſins. There is more ignorance of ſome high principles in ſins againſt known principles, then in ſins that are called ſinnes of ignorance. The more knowledge the leſſe ſin, therefore the more ignorance the more ſin. It appears that the will follows the intellect in mad men. The will doth not act like the appetite of a bruit. All luſts are luſts of ignorance. True knowledge doth hinder ſin, becauſe it forbids ſin, and the will cannot but follow the ultimate dictate of the intellect. *Omnis malus eſt ſtultus, omnis peccans eſt ignarus. Ignorantia juris non excuſat.* Ignorance deſerves pity, but yet it doth not excuſe from puniſhment. Not the ſecond. There is ſome goodneſs in an heathens conſcience, godlineſs in truth according to the Goſpel, doth not exempt from puniſhment. Conſcience ſo far as it argues a good man, renders one the more worthy of regard, but not free from puniſhment, *Qui parcit culpis præſentibus, vitia tranſmittit ad poſteras.*

Concerning the Power of Christ.

Prop. 1.

CHrist the Mediator is the Head of all in a large sense. 1. The Man (1 *Cor.* 11.3.) may well import all men. The reason is universal: for all are subject to Christ the Mediator. 2. Head is taken for any beginning, *Ezek.* 16 25. and Christ is the beginning of all men, as preserved by his Lordship and mediation. 3. Governours are called heads in the Old Testament, and Christ doth govern all the world, 1 *Cor.* 8.6. *All things are both by him and under him.* There are many heads, Princes, Kings, Lords, Apostles, but Christ is the head, the Prince, the King, the Apostle, the Lord. 4. All powers receive the sword from him over all the earth, *Psalm* 2.8. *Rom.* 14.8. *John* 15.21. *Gal.* 6. 2. *Phil.* 2.9,10. 5. All power is given to Christ first, therefore it must be from him, *Matth.* 28. And it is given to him as Mediator, becaufe it is said to be given, power is not given to Christ as God properly. Christ is considered as Mediator becaufe he is distinguished from God, 1 *Cor.* 15.25. 1 *Cor.* 11.13. 6. It is necessary for the salvation of the Church, that Christ as Mediator should be invested with all power, for else he would not save the Church compleatly as mediator. 7. All wisdome and power dwells in him

Exod 6.14.25
Deut. 4.15.

him as Mediator, because it is from Gods pleasure, *Col.* 1.19. 8. Angels are subject to Christ as Mediator, therefore all men, 1 *Pet.* 3.22. Christ sends Angels up and down the world, and that as Mediator, because his power ariseth from donation, not onely from eternal generation, and both in heaven and earth, *Mat.* 28. 9. It is surable to the dignity of his person; all the Angels must worship him, the Meadiator and God-man. 10. Christs Throne is at the right hand of God as he is anointed, *Psalm* 45. 11. Christ as man is son by personal union, by temporal generation, by favour, *Psalm* 2.7. by promise, *Heb.* 1.5. 2 *Sam.* 7.14. such sonship bespeaks Lordship over all. 12. Angels acknowledge themselves Jesus his servants, and the Name Jesus points to Christs Mediatorship, *Rev.* 1.5. and 22.9. 13. Christ is Prince of the Kings of the earth as distinguished from God, therefore as man, Mediator, *Rev.* 1.5,6. 14. Christ hath power by gift to send his Ministers and Angels, and spirit over all the world to subdue all Nations, Christ sends the spirit by impetration, creatures by commandment as Mediator. 15. Christ is Lord over all by petition, *Psal.* 2. 16. Christ is Lord of all by institution, *Psalm* 2. and 8. *Heb.* 2.5. 17. All things were subjected to Christ, because he was by suffering made inferior to Angels, and conformable to servants, *Heb.* 2.7. *Phil.* 2.9,10. If the Angels were to worship the humane nature, then to obey it as united to the divine. 18. Christ is Lord by unction, King, Priest, and Prophet, and so by office Mediator over all, though for the Church, *Esay* 61.1. *Phil.* 2.7,8,9,10. 19. By remuneration, *Phil.* 2.9,10. If all Magistratical power were not from Christ, it should be cashiered, because Christ, as Mediator, hath

all

all power in his own hands. If Church power be all power, it is the only power to be owned in the world, *Christus totius mundi clavum tenet.* 20. Christ is head of the church as Mediator and man to save it, why not also of the world to govern it? Christs solitary reigning as immediate shall cease when all his enemies are his footstool, 1 *Cor.* 15. 25. 21. Christ is not onely considered in his Lordship as distinct, but also as subject to God, 1 *Cor.* 15. 27. Christ doth governe as man, and is a visible head as man, because the humane nature doth govern with the Divine. Sinful men do govern, why not the humane nature of Christ? The church shall reign over all the world, well therefore may the humane nature of Christ with the divine person. Yet it is to be understood, *quoad rationem communem vel specificative,* that Christ is head of the world as man, though he be visible as man, *quoad rationem ultimam* or *reduplicative.* Christ is a Lawgiver like *Moses*, therefore both with and under God, as man and Mediator, *Gal.* 6. 4. A man as man is a living creature, *quoad rationem communem.* Christ is head of the world, onely *quoad rationem communem*, if the world be compared with the church.

Prop. 2.

CHrist is Head of the Church as Mediator and man, both to defend it and to govern it, in specialty. 1. The Scriptures do sometimes appropriate Christs headship to the church, *Col.* 1. 18. *Ephes.* 5. 23.

5. 23. christ is an husband to the church. And an husband is the head of the wife, *Ephes.* 5. 23. 1 *Cor.* 11.5. 3. Christ is in special the Prince of *Israel*, the King, Priest and Prophet of his church, *Ezek.* 45.7. and 46. 10. All the former reasons prove that Christ is the head of the church, a mystical and figurative head over all persons. 4. Christ as King, Priest and Prophet converts the whole world into his church. As Apostles and all Ministers are Ministers to the whole world, so Christ is King, Priest and Prophet to the whole world, for the converting and discipling of the elect. In respect of Government Christ as man is head of the church, onely *quoad rationem communem*: in respect of conformity, *quoad rationem ultimam*: Christ is the corner-stone that is ingraven with seven eyes, as having all graces transcendently, and the spirit essentially in him, *Zech.* 4.7. and 3.9.

Prop. 3.

CHrist as Mediator is under God. 1. Christ is found in the form of a servant, in the real forme of a servant, though he was also in the real forme of God, *Phil.* 2.7. 2. Christ is for God as subservient to his glory, and therefore under God for the acquiring of the end, 1 *Cor.* 2.23. 3. He is made subject by mission and acceptation as God, by union and submission as man, 1 *Cor.* 15. 17. 4. Christs will is subject to Gods will, in the Lords prayer. 5. Christ was obedient in suffering death, *Phil.* 2.4. 6. Christ acknowledgeth the father to be greater then himself, *John* *Joh.* 14.31, 24. and 15.10.

John 10. 18. 7. Christ received commandments from God, *John* 10.18,26,39,40. 8. Christ as man is a creature. 9. Christ is called Gods servant, *Esay* 42.1. and 53. 11. God as considered essentially was his God, *Mat.* 27.46. *John* 20.17. 10. Christ was subject in sacrificing himself to God, *Rev.* 5. 6. *Solomon* reigned under *David*, *Joseph* under *Pharaoh*, Christ under God as man and Mediator reignes for ever. 11. Christs Lordship hath been proved before to be subordinate. 12. Christ assumed the humane nature that he might be meet to execute the mediatorial office in way of subjection. The person of Christ is the *principium quod*, the acceptation of the office is the *principium quo* on Christs part. All the acts of the humane nature were the acts of the person. *Actus sunt suppositorum.* Therefore all the acts of the humane nature in way of obedience, were acts of the person.

Object. *The Deity of Christ could not be different from its self.*

Answ. Yes, *quoad statum œconomicum.*

Object. *The acts of Christ as God were acts of the Trinity.*

Answ. Quoad essentiam & efficentiam, not determinatively.

Object. *Christ as God was to be satisfied himself.*

Answ. Christ satisfied himself as God, *mediante natura humana. Opera Trinitatis sunt indivisa ad extra quoad essentiam, non quoad determinationem.* Therefore the second person only assumed the humane nature, and in it satisfied the justice of the Trinity. Christ is Lord by purchase, not onely by eternal generation and inheritance; by donation, not only eternal necessity, *Phil.* 2. He is made higher then the heavens, by his

his high authority over the Angels, or powers of heaven, *Heb.* 7. 26. He is said to have this high authority as made higher, not only as begotten higher. Kings, Priests and Prophets did rule in Israel under Christ, so Christ under God as Mediator, *Rev.* 19. 10. *John* 13. 3. & 17. 3. *Mat.* 11. 27, 29. *Psalm* 110. 1, 2. *Heb.* 1. 4, 13. *Rev.* 2. 26. 2 *Pet.* 2. 1. *Mat.* 28. 27. The humane nature prayed, obeyed, suffered, dyed, wrought miracles, forgave sins, breathed the Holy Ghost, and when he was glorified sent the holy Ghost. Thus the humane nature did co-operate with the divine. And what the humane nature wills, the divine nature effects. All the world is under Christ, *quoad obligationem*, though not as yet *quoad acceptationem*; *agnitionem & voluntariam*, *subjectionem*. Christ is made more excellent then the Angels, and hath obtained a more excellent name then they, *Heb.* 1. 4.

Object. *why doth not Christ, being Lord of all, presently and perfectly reform all.*

Answ. He acts according to his commission, and Gods decree, by a higher rule then is revealed to us.

Object. *Why doth the world gain by Christs mediatorship.*

Answ. All the world is reprieved from present execution. 2. He gives all good things, food and gladness, God hath given all to him. 3. Life is proferred to all, and the Elect before they are visibly in the Church, may be converted by him. 4. by him the means of grace are conferred. 5. By him all may hope for eternal life. 6. All are redeemed and justified by him conditionally, according to the outward dispensation of the new Covenant.

Of Admission of Members, and distinction of Church-Rulers.

Prop. 1

PRofession of faith, and repentance, and subjection to the ordinances, is the rule of admission. 1. The examples of the Apostles, which we ought to imitate, are pregnant and evident for this rule. Thousands in a day could not be admitted, as declaring the manner and measure of conjunction, conversion, consolation, &c. *Act.* 2. 41. 2. The weakest in the faith are be received, *Rom.* 14. 1. And some sound, though weak in faith at first, can say no more then is contained in this rule, such are to be admitted that can shew no more then *Ananias*, *Saphira* and *Simon Magus*, if it be likely that these did say no more then was in them according to truth. (a) And *Ananias*, *Saphira*, &c. may well be thought to receive the Apostles words willingly, which is as much as the rule required, we find that many do cleave to Novelties in religion gladly; where they have not such motives as attended the apostles doctrine, namely, without such gifts, miracles, and care to relieve Disciples, as appeared in the apostles. 4. Such as shew a willingness to repent, & to be baptized in the name of the Lord Jesus without known

Act 2. 41. (a) All in the Church are probably sincere in comparison of such as are without, and have not the means of Grace. There may be an incomplete probability of sincerity, as compared with meer possibility, concerning such as are in the Church, and enjoy the means of grace under the gracious Covenant.

known dissimulation, are to be admitted. The Text doth evidently prove it, *Acts* 25. 5. God did thus receive *Israel* into Covenant often, *Exod.* 24. 3, 4. *Deut.* 29. 14. 6. Such as answer this rule are sincere to us, according to rule in comparison of those without, and because we cannot distinguish between one and another; God only knows the heart) *privilegia sunt ampliandа.* (*b*) 7. It is evident by the examples of *Sampson*, *Solomon*, the *Corinthians*, and many others, that Christians may be sincere at the bottome, and yet want of education, information and ordinances, and by reason of tentation and constitution, especially in the Nonage of first conversion, appear much weaker then others. Some Christians do outwardly and proudly attire themselves after the Pharisaical form and fashion, not in plainness of spirit, but without or above their estate in truth of grace, were there not want of an humble consideration of our own sins, we should not dislike others, indulging our own weakness. God doth suffer all to sin, that as he, we might learn to be mercifull to all like him. Buds on Gods Olive are more easily blasted and broken, then grown boughs, and therefore should be cherished more.

2 Chron. 15. 14. Neh. 10. 29.

(*b*) Some without are near the Kingdome. Some in the Kingdom are near the grace of the King and Kingdome, in comparison of those without. 1 Cor. 11. 20.

Prop 2.

PRobability of sincerity is unnecessary to membership. God did admit *Israel* into Covenant, when there was little hope of the greatest part. *, Some are admitted, and have been admitted, though very suspitious in comparion of others. When

there is not hope of the greatest part, there cannot be probability of such in particular, as are least hopefull. (c) 3. In times of declension how can there be probability of the salvation of most children at baptism, if there be not absolute probability of most that are baptized by rule, that they shall obtain sincerity, why may we not admit adult persons, without such probability of their having obtained it. 4. *John* Bapt st seems to fear, more then to hope, concerning such as he admitted, and called a generation of Vipers. The rule of admission shews that men may be discipled, though untaught in many catechistical points, and the Apostles in their practice did not take time to catechise persons at large before they were admitted, *Mat.* 28. 18, 19. 5. Notwithstanding the rule of admission, or notwithstanding the promise of Conversion in primitive times, the Apostles might have admitted more in sincere Christians, then *Ananias*, *Saphira*, and *Simon Magus*, yea most of such a stamp. It depends more on Gods providence, then on his ordinances, to render members sound in the faith. And Gods providence doth sometimes make way for Apostacy and Jugdement. All that were admitted might have been no better then *Ananias*, and according to the rule of admission, in possibility most are no better in probability at sometimes. 6. It seems most in *Sardis* and *Laodecea* were unsound when admitted, *Rev.* 3: 4. *Multi sunt lupi intus, multæ sunt foris oves.* God hath provided that the wheat be preserved, however it be disposed concerning the tares, *Mat.* 13. 29. God doth take into Covenant such as are vessels of wrath, as for other ends, so also to facilitate the conversion of their elect Children. God doth produce wheat

(c) Those that are in the Kingsome are nearer the grace of the Kingdome, then those without, as those that are near the Kingdome, are nearer than those that are a far off. And those near the kingdome are in the kingdom with an incompleto probability, or with a comparative probability, in comparison of such as are a far off, yet not with an absolute probability.

wheat out of tares: And the vessels of wood and stone do illustrate the vessels of silver and gold in Gods house.

Concerning the Distinction between teaching and ruling Elders.

Prop. 1.

ALL Elders are teaching Elders. 1. The Scripture doth generally describe Elders by teaching, they are to teach and baptize, *Mat.* 28. 19. To feed, notes teaching as well as ruling, *Acts* 20. To exhort with wholesome doctrine, *Tit.* 1. 9. They must be διδακτικοι, 1 *Tim.* 3. 2. They are such as bring the word of the Lord, *Heb.* 31. 8. 1 *Pet.* 5. 2. *Jer.* 3. 15. 2. Had there been ruling Elders in *Jerusalem*, when the Apostles chose Deacons, they might have attended on the widows, and not been interrupted in the word and prayer. 3. Its not sutable that Elders for rule only, should have such equal honour and maintenance as is required, 1 *Tim.* 5. 17. 4. It is contrary to Gods ordinary dispensation of power: that Elders so inferior in gifts and office, should have equal power to rule with those that do excell in gifts, and that are entrusted with the Tables and seals alone. The Priests that were so entrusted and gifted above Levites, were set also

over

over Levites in Iſrael. 5. I cannot yet find any evidence in antiquity for this diſtinction between Elders. The Apoſtle maketh it neceſſary that all Biſhops or Elders ſhould be διδακτικοὶ, 1 *Tim.* 3. 1. apt to teach, holding forth wholeſome doctrine, able to exhort and convince, *Tit.* 1. 9. It ſeems clear that the Apoſtle requires all Elders to be teaching Elders in theſe Texts. 7. All Elders may adminiſter the ſeals therefore there is not ſuch diſtinction between Elders, as is pretended. The antecedent is proved from the former Texts, compared with *Mat.* 28. 19. All Elders muſt teach, or are ſent to teach, 1 *Tim.* 3. 2. *Tit.* 19. & all that are ſent to teach, are alſo ſent to baptize, *Mat.* 28. 19. 8. All Elders that are ſent to teach have full power to diſciple, or to admit, and baptize, therefore meerly ruling Elders have not a co ordinate power of ruling with teaching Elders, if there be ſuch a diſtinction. Teaching Elders may admit, and why not do more alſo according to their commiſſion, *Mat.* 28. 19. without ruling Elders, or againſt ruling Elders. 8. It is certain according to *Cyprian*, that the Biſhops did rule in chief, and that all Elders were *Sacerdotes* in primitive dayes. 9. Elders are deſcribed by the ſons of *Zadoc*, which did not not only govern, *Ezek.* 44. 15. And this Text ſpeaks of the Goſpel-Church, as is evident. This Text doth repreſent by the ſons of *Zadoc*, all Elders, if not Biſhops only.

Quod eſt ſcrum, non eſt verum. Ter.

Object. *The Apoſtle maketh a diſtinction between Elders, 1 Tim.* 5. 17.

Anſw. Did any evidence in antiquity appear for ſuch a diſtinction, I ſhould not dare interpret this Text, as diſtinguiſhing the office of Elders without much dubitation, ſith the Apoſtle doth ſo abſolutely affirm, that

that all Elders must be apt to teach, and that they must hold forth wholesome doctrine, 1 *Tim.* 3. 2. *Tit.* 1.9. But sith antiquity doth not give in clear evidence, and the texts alledged do speak so expressly, I cannot presume so far as to conceive such a sense. 2. The Text it self maketh no difference in the honour and maintenance as to its degree, but only in respect of solicitude about it. All must have double honour, though some are to be considered as chiefly deserving it. 3. Those that laboured in the word and doctrine, therefore those that ruled, may not rule only, according to the Text. 4. The word προεστῶτες may include teaching in the way of authority as well as other acts of ruling, so a master is said προεισάμενος, 1 *Tim.* 3. 4. And a master doth govern by teaching in way of authority, as well as otherwayes. 5. The Text may fully intend no more, then a distinction between Elders in respect of gift and laboriousness in attending thereon. Thus *Paul* was the chief speaker in comparison of *Barnabas*, and yet *Barnabas* was a speaker, and deserved honour. Thus *Paul* attended on the word, and appointed others to baptize, and yet such Elders as attended on baptizing, did well, and deserved honour. And thus *Paul* also laboured (as he said of himself) more then all the *Apostles*, and yet the other *Apostles* laboured well, and deserved honour as well as *Paul*.

Ob. *Governours are distinguished from helpers*, 1 Cor. 12. 28.

Ans. It is the intent of the Apostle to speak here of distinct gifts, or of members as indued with distinct gifts, as well as of officers. An officer is not indued only with one distinct gift, but with many. Miracles, Tongues, Interpretation of tongues, do not im-

import so many distinct Officers. The Apostle mentioneth Members eminent in gifts, together with Members eminent in office. 2. Else why doth the Apostle say Governments, and not Governors. 3. Helps do seem to answer to the gift of Prophecy and Governments, to the discerning of spirits, *verse* 10. Wisdome may be the eminent gift of the Apostles. Knowledge may be the eminent gift of Prophets. The word of faith may be the eminent gift of Evangelists, *&c.* And thus *verse* 28. will be correspondent to *verse* 8, 9, 10. And all along the Apostle speaks of distinct gifts, as well as of distinct Officers.

Object. *Teaching Elders are the Doctors.*

Answ. Where are the pastors then numbred, if they are distinct in Office? 2. The Doctors are rather the Evangelists, else Evangelists are left out, else Governments should have been placed next to Doctors. It is most opposite to the Apostles enumeration, *Ephes.* 4. 11. Ordinary Elders are no where else described by the Title of Doctors, Doctors are here set in the mind of Apostles, Prophets, Miracles, Healings, which are all extraordinary gifts, not only in respect of their cause, but also in respect of their use and permanency in their specialties. We read of such extraordinary Doctors, *Acts* 13. 1.

Object. *There is a distinction between Elders*, Rom. 12.

Answ. 1. It is the Apostles project to speak of the

the gifts and faculties of members, both in Office, and out of Office, *verſe* 5. and from *verſe* the *ninth*, to the end of the Chapter. 2. There is no reaſon to interpret Prophecy here otherwiſe, then as a gift of edification in thoſe out of Office, elſe the gift of Prophecy in common Members, which was in the Apoſtles time frequent, though extraordinary in reſpect of the cauſe, is not ſpoken of at all. And it ſeems here to be diſtinguiſhed from the gift of office in *verſe* 7. Firſt the Apoſtle ſpeaks of the gifts of diſpencing divine things unto *verſe* 9. or of edifying gifts, *ver.* 9. Secondly, from *verſe* 9. he deſcendeth to common gifts, or to gifts of diſpenſing humane things. Concerning edifying gifts, he firſt reckoneth Prophecy, that which is competible to common Members, as well as to Officers. Secondly, he ſpeaketh of the gift of office complete, *ver.* 7. Thirdly, He inſtanceth in the partial gifts of office, namely exhorting, teaching, *&c.* Teaching is a Miniſtry, 1 *Tim.* 4. 5. and Teachers are Miniſters, 1 *Cor.* 4. 1. 3. Why ſhould ruling elſe be ſet between diſtributing and ſhewing Mercy. 4. Teaching is not a complete office, becauſe all Elders muſt exhort as well as teach, *Tit.* 19. exhorting is not a complete office, becauſe all Elders muſt teach as well as exhort, 1 *Tim.* 3. 26. Shewing mercy is not a complete office, becauſe all Deacons muſt diſtribute, as well as ſhew mercy. And conſequently, ruling is not a diſtinct and complete office, according to the Apoſtle here. One El-

der may have a ſingular gift of exhorting, and another of teaching, and a third of ruling, and ſo Elders may differ gradually in gifts, as the right hand from the liſt, yet not in office, becauſe every Elders office is to teach, exhort, and rule alſo. He that proficyeth only, is not a diſtinct officer; he that ſpeaketh with tongues only, is not a diſtinct Officer; he that interpreteth tongues only, is not a diſtinct Officer; ſo he that exhorteth, is not a diſtinct Officer; he that teacheth, is not a diſtinct Officer; he that ruleth or diſcerneth ſpirits, is not a diſtinct officer. Theſe adminiſtrations do not adequately or completely deſcribe ſo many diſtinct Elders in point of Office, but are all neceſſary to every Elder: Eſpecially in 1 *Tim.* 5. 17. doth note a gradual diſtinction, not eſſentially an official diſtinction. and ſo *Gal.* 6. 10. eſpecially doth note a diſtinction between the world and the Church, but not a n official diſtinction. And as all in this place notes both believers and unbelievers in general, ſo Elders that rule well in the other Text, notes all teaching Elders, that do comparatively attend more on ruling then on teaching.

The

The Miſchief of Separation.

Prop. 1.

IT is unlawfull to deny Communion with a Church before cenſure, in ſuch as have not authority to cenſure, while there is no neceſſity of ſinning by holding Communion, except in caſe of ſuffering perſecution thereby. 1. Communion is a duty, and therefore not to be neglected, but according to ſome rule, or authentick example, which is not found in Scriptures, for the denying Communion as it is propounded. 2. Chriſt, the Apoſtles and Prophets, *&c.* did communicate with the Jewiſh Church, notwithſtanding its corruptions. 3. Our Saviour expreſly commands hearing of the Phariſees, and ſacrificing in that ſinfull ſtate of the Prieſts and Doctors. He writes by the Churches of *Aſia*, ſo as to confirm their mutual communion, for the oppoſing of *Jezabel* and Iyars, *Rev.* 2. & 3. 4. *Paul* confirms Communion with *Galatia* and *Corinth*, in that he directs them how to communicate, and commands conjunction

ction unto the cutting of Seducers, 1 *Cor.* 11. 17. Neither doth he deny Communion with particular perſon, before there was legal and ſufficient proof, or with any Church for the faults of many, or the greater part in it, before the caſe was argued, though he had ſuch Apoſtolical authority. 5. The rule, *Mat.* 18. 17. doth not admit authority it ſelf, to count ſo much as a particular Member, much leſs a whole Church: a Publican and Heathen, before tryal, private brethen, and ſuch as have not authority, cannot do it in way of authority without uſurpation. *Paris in parem non eſt poteſtas.* It may be ſaid to ſuch, who gave ſuch an authority; as *Joas* committed murder in killing *Amaſa*, though *Amaſa* deſerved death. 7. The Church is a mother, and there are fathers in it, how ſhould children as ſuch, puniſh fathers and mothers? *Jonathan* may hold communion with *Saul*, till he perſecutes him with his ſpears. 8. It cannot be done in way of charity to the Church. The reaſons alledged, ſhew that it cannot be lawfully done upon any account. The rule, *Mat.* 18. the examples of Chriſt, Apoſtles, Prophets, *&c.* do conclude it. Beſides, that irregular wayes are provocative. 9. It may not be done to avoid ſin by participation. The reaſons above ſpecified, do ſhew that this is not a ſufficient reaſon. This was not a ſufficient reaſon to the Apoſtles nor Prophets. Chriſt commands the contrary, notwithſtanding this reaſon. Meer preſence is not participation in evil. *Eliah* for ſome end was preſent at *Baals* ſa-

criſice. It is an offence to our ſelves, not a priviledge, to deprive our ſelves of ordinances, for others offences. It is vanity to diſcipline others, by converting ones ſelf. We do not ſin with others, unleſs we conſent to others ſins. It was dangerous for *Obadiah*, *Nehemiah*, *Daniel*, &c. to live in ſuch Kings Courts, and yet lawfull: we may form theſe laſt arguments thus, we may not deny communion in way of authority, nor upon any other conſideration, farther then is cautioned in the propoſition, therefore not at all: we may not deny communion in way of charity to the Church offending, nor upon any other conſideration, further then is cautioned in the propoſition, therefore not all. We may not deny communion, for fear of participation with evil, nor upon any other conſideration, therefore not at all. There was Idolatry oft in Iſrael, Hereſie in *Galatia*, Hereſie and corrupt manners in *Corinth*, *&c.* and yet communion was lawfull in theſe Churches: Publicans enter into life ſooner then proud ſchiſmatical Phariſees. Schiſm is feigned piety, and therefore double iniquity: Corrupt Ceremonies are polluted garments: but Schiſm is a fire and a poiſon in the bowels and hart of the Church. *Dii Meliora piis ordinemque hoſtibus illum. Tantæne animis cæleſtibus iræ?*

Prop.

Prop. 2.

PEace unto edification is to be preferred before circumſtantial truths. 1. Peace doth more promote Love naturally, then ſome truth, and ſo naturally doth more edifie, *Rom.* 14. 1. 17. 19. 22. Chriſt ceaſed to preach fundamentals themſelves at times. And he gives all a licence or warrant to flee, and ſo to ceaſe from preaching fundamentals themſelves, when perſecution hinders edification thereby. One ordinance gives place to another for edification ſake. Chriſt and the Apoſtles did not alwayes preach the Word. 3. Peace may be ſo diſturbed for circumſtantials, as to deprive us of fundamental truths. 4. Mercy is the moſt aceeptable ſacrifice. And there is moſt mercy in making peace to edification. 5. It is greater mercy to enjoy peace, than circumſtantial truths. One duty muſt give place to anorher. 6. It is ſutable to the deſcription of Saints, they are doves, ſheep, lambs, little children. 7. The kingdome of God conſiſts more in peace, then in contending for ſuch truths, *Rom.* 14. 22. We muſt not only tolerate, but alſo indulge the weak, when we do not believe with them for edification ſake, 1 *Cor.* 10. 33. The Apoſtles made decrees, and declared them without giving reaſon of them, and the Gentiles were bound to obey them; the things

things decreed being lawfull, though it was a burthen to themſelves, while it did edifie the Jewes, *Acts* 15. Our Saviour did carry himſelf as a friend to Publicans and ſinners, for to win them. 8. We muſt conceal ſome truths (there being not time and place alloted us in our mortal condition) to give place to the greater, thereby to procure peace for the edificationand fruition of greater ruths. *Paul* preferred peace before the maintaining of Genealogies, though true, 1 *Tim.* 14. 9. One may conceal ſome truths for ones own peace, therefore for the Churches peace unto edification. Hence it was partly that Chriſt avoided the Jews ſo oft by withdrawing himſelf. 10. All duties and gifts may be ſuſpended in way of omiſſion for edification, 1 *Cor.* 12. 7. & 14. 26. *Rom.* 14. 17. 19. Chriſt and the Apoſtles firſt taught truths of greateſt concernments, *Heb.* 6. 1,2. *Rom.* 14. 1. Such as are contentious for leſſer truths, are apt to be zealous for errors: Peace is eſpecially to be maintained, with ſuch as being in authority are defenders of truth. It is better to lay by ſome truths, then by contention to weaken the authority of ſuch as are defenders of truth in fundamentals; *Plura ſunt optanæta quam præſtanda.* A Church that ceaſeth not to be a Church by providence, or ordinance, ceaſeth not to be the noble Iſrael of God. Iſrael was not divourced, notwithſtanding many backſlidings and pollutions, while God afforded them true Prophets or preſerved ſome ſaviug doctrine in their Teachers. Chriſt walked in the midſt of the Golden Candleſticks, though ſome of them

them were ſo corrupt, *Rev.* 2. 3. *Laodicea* ſeems to intend the Popiſh Church ſpecially, though its apoſtacy be ſo great, and hath been maintained ſo long by a cruel and bloody faction, the man of ſin being head thereof: they have bread and water, though by weight and meaſure, *Ezek.* 5. 16, 17. *Pray for the peace of Jeruſalem.*

Subordinate

Subordinate Power may not offensively resist Supreme Power in an hostile way for its own defence, except the Laws of the place do so permit.

1. THere is no imitable President in *Israel* for such defensive resistance, though *Israel* oft and a long time groaned under sad and heavy oppressions. *Jehoiada* suppressed *Athaliah* usurping, but none are supposed to resist Kings or Judges legally invested with Power without special warrant from God, except in an unrighteous manner. The godly Prophets, and Priests, and Nobles would have redressed evils at sundry times (as it may be presumed) by such meanes, had it not been unlawfull. Josh. 1. 16. Exod. 13. 24.

2. *David* would not defend himself by force of armes against *Saul* without Gods command. He thought it behoved him to flee rather then to fight,

till God bid him return into the Land of *Judah*. Gods bidding him to return into the land of *Judah* might cause him justly to conclude that it was his pleasure he should there defend himself as necessity required; and accordingly he thought it lawfull to hold *Keilah* by force against *Saul*; yet he never took advantages to cut *Saul* off, but counted it wickedness so to do, *Sam.*24.14. and 26.9,10,11. Bruits will turn head when they cannot flee, but good men will suffer rather then be rebellious, *David* was anointed, *Saul* was an implacable enemy, had murtherd the Lords Priests, waged war causelessly to the oppression of his Subjects, God had openly rejected him. Some told *David* that it was lawful to make war against *Saul*, and to kill him also upon all advantages, but *David* was not of this opinion. First, *David* chose to flee till God directed him another way. Secondly, Gods bidding him returne to *Judah* put him into some posture of defence by rational consequence, and yet *David* did shunne always of offending *Saul*. Thirdly, God might give *David* more express command then is recorded. Fourthly, had it been lawful, why did not the good men in *Israel* stand up for *David* in his righteous cause, against *Saul* their King rejected by God, for their King *David* anointed by God? God extraordinarily stirred up some, but none are said to help *David* as deeming it lawful for the defence of *David* or themselves. Fifthly, if it were lawful for *David* to defend himself by the sword against *Saul* to the endangering of his life, it had also been warrantable for *David* to have laid hands on *Saul* upon the advantages given him so to do. If necessary defence gave *David* leave to hazard *Sauls* life in battel, why

not

not to take away his life out of battel, at leaſt to reſtraine him: *Sauls* death was neceſſary for *Davids* right, yea as he thought ſometimes, for his life, for he ſaith, I ſhall one day periſh by the hand of *Saul*. All this may ſhew that *David* durſt not forcibly attempt any thing againſt *Saul*, further then God gave him ſpecial direction to act. *Joſephus* obſerves that the revolt of the ten Tribes from *Rehoboam*, was the beginning of thoſe miſeries which brought them to their end.

Object. *The Kings of* Iſrael *were anointed.*

Anſw. Their anointing was not any addition of their power. Other Kings may have the ſame degree of power, though not ſuch confirmation, and they may be ſufficiently confirmed by Gods Ordinance, though not ſo abundantly as the Kings of *Iſrael*. It is ſin to reſiſt power, though a greater ſinne to reſiſt power moſt eminently confirmed by God. *Gradus non variant ſpeciem.* Prieſts though annointed might be called to account, and ſo might Kings alſo, if they had been ſubordinated to an higher power. Kings are now annointed with the reality, though not with the Ceremonie of regal power.

Object. *Kings in* Iſrael *were ſet up by God immediately.*

Anſw. This was an eminent qualification of power in *Iſrael*, but this did not exempt Kings from correction, farther then the Law allowed it. God immediately called *Aaron* in ſome ſort, and the Prophets; yet theſe were ſubordinate to higher powers. The nature of Kingly power, not the manner of conferring it, priviledged Kings in *Iſrael* from being ſubject to correction. The eſſence of things doth conſtitute and denominate them. The efficient is extrin-

ſecal to being and operation. Beſides ſucceding Kings in *Iſrael* had the ſame power with the firſt, though immediately called. Kingly power whether it be given mediately or immediately, is Gods Ordinance, and therefore they that reſiſt it, reſiſt Gods Ordinance.

Obje&. *The Kings of* Iſrael *had more power then thoſe of theſe dayes.*

Anſw. They inherited their power by Gods Ordinance, and therefore are imitable preſidents. It is evident that ſuch power was cuſtomary amongſt other nations. But what power Kings have, muſt depend on the fundamental Laws of Kingdomes. *Si errandum eſt, ſine jure abſolvere, quam per injuriam condemnare ſanctius eſt.*

Obje&. *Amaziah was ſlaine by them in* Jeruſalem.

Anſw. Firſt, they at *Jeruſalem* are brought in as doing it illegally. Secondly, they were very corrupt at this time. Thirdly, there is no mention of good men conſenting. Fourthly, they conſpired againſt law and reaſon, if *David* might not have made a party againſt *Saul* for the ſame end. They are ſaid to conſpire, and the phraſe uſually imports an illegal proceſſe. *Jehu* may be ſaid to conſpire. 1 *Kings* 10. Though he had a Commiſſion from God, becauſe he blurred and ſtained his warrant with his politick deſignes and cruel intentions. He may as well be charged with conſpiracy as with blood, *Hoſ.* 1. The hiſtory of the Scripture doth uſually declare and not cenſure, both perſons and actions. Fifthly, the godly Prieſts and Prophets are never obſerved to make ſuch attempts and inſurrections, but alwayes to be obedient, when their Kings were moſt outragious; and

and yet Prophets had been like to prevail. Sixthly, *Baaſha*; and *Shalum*, and *Zimri* are cenſured no otherwiſe. Seventhly, all *Iſrael* concurred in the ſetting up of *Amaziah* his ſon, when as only the faction of *Jeruſalem* is ſaid to conſpire and ſlay him. Eighthly, the faction was ſo potent that ſlew his father, that they maintained it till *Amaziah* was confirmed in his Kingdom, 2 *Chron.* 25.3. 2 *Kings* 14. 5. And though the Hiſtory be ſilent, yet ſome might be puniſhed for conſpiring againſt *Amaziah*. Sometimes an *amneſtia* is moſt conducible to peace and ſafety. Ninthly, it was unlawful for any to make themſelves ſupream *Judges*; Exod. 2. 14. *Luke* 12. 14. *Numb.* 16. 28. Cuſtome is the beſt interpreter of Law. The Law of God is the beſt interpreter of right.

Thirdly, it is illegal to private perſons, becauſe they are ſubject, and therefore for publick perſons, if by the Law they are alſo ſubject. It is ſubjection, not privacy that binds the hands of private perſons. Folly ſhould not be exalted, nor ſervants ride while Princes go on the ground, *Eccleſ.* 10. 6, 7. It is one of the four things which the earth cannot bear, *Prov.* 30. *Rex eſt, nocentem punit, cede juſtitiæ, innocentem, cede fortunæ.* Sen.

Fourthly, Subjects are uſually ſworn abſolutely to ſupream power: for oaths not kept eſpecially the Land mournes, *Ezek.* 17. 16. *Pſalm* 15. 4. *Zedekiah* Ezek. 45.7,8,9 muſt keep his oath to a tyrant, *Jer.* 27. 12. and 29. *Matth.* 22.21. *Eccleſ.* 9.2. *Exod.* 20.12. and 21. 25. *Rom.* 13. 1. 1 *Pet.* 2. 13. *Joſhua* might have pretended much for breaking his Oath to the *Gibeonites*. *Falſa juratio eſt exitioſa, omnis periculoſa, nulla ſecura.* Aug.

Fifthly,

Fifthly, Primitive Christians were subject to most nefarious men, to Tyrants in action, while they were not such in respect of right and constitution. Prayers and tears were the weapons of Christians. Did they want multitude? *Tertullian* denies it. Did they want zeal? They could chuse to be Martyrs. It is greater zeal to die like Martyrs, then to fight like souldiers. We are apt to applaud the seditious for publick spirits. Self-love and love of novelty together with fair pretensions, especially religious ones, makes sedition honourable.

Sixthly, children are forbid to revile parents, much more forcibly to resist them. It is more opposite to the publick good, to resist the father of our Country, then to offend our natural parents. *Patria est charior parentibus, ergo pater patriæ*; they are most unnatural that resist parents, most pernicious that resist Princes. The father of the republick, saith *Cicero*, deserves every ones love. We must revile none if they are not wicked, not parents whatsoever they be. *Paul* acknowledgeth that he ought not to revile the high-Priest upon any account. The Law doth not forbid us to revile Rulers with an exception, only when thoy do not deserve it. Publick reproof of a Prince, is a reproach in policy. To speak evil of dignities, is one Character of the filthy dreamers and apostates, foretold by *Peter* and *Jude*, *Optabilius est in sapientem, quam in stolidum hostem incidere.*

Exod. 21. 17, 15. and 22. 28.

Seventhly, if it be lawful for one to right ones self for a great injury, then for a lesser and for any one, farther then there is a reserve in the Law; And if so, men would fall together by the eares for every bone. *He loveth transgression that loveth strife, and he*

he that exalteth his gate, ſeeketh deſtruction, Prov. 17. 19. It is ſafer to know our duty, then to enjoy liberty.

Eighthly, *Paul*, *Peter*, *Jude*, all command honour and obedience, where Chriſtians were at the beſt, and Rulers at the worſt. To honour and obey is *ex diametro* oppoſite to the ſeeking of deſtruction in an hoſtile way. To reſiſt Magiſtrates, is not to obey them. To fight with men, is not to defend them. To reſiſt a Prince, is in *tanto* to deny his authority, to deny his authority is to make him no King. Soveraignty makes Kings, & ſubjection Subjects. Relatives ſtand & fall together. Pleaſure becomes not a fool, much leſſe for ſervants to rule over Princes, *Prov.* 19. 10. It is lawful to reſiſt the unlawful command, not the perſon nor his power. Active obedience is not alwayes due, but paſſive is then neceſſary. To reſiſt the perſon is to reſiſt the whole authority, becauſe the perſon is the Subject of authority in whole.

Rom. 13.1. 1 Pet.2.13. Eſay 49.23. Rev.17.16,17. Exod.22.28. Prov.16.10,14 and 19.12. and 20.2. and 24. 21. and 30.31. 1 Tim.2.1,2. Job 34. 18. Ezra 6. 10. 1 Sam. 10. 27. Eccleſ.8.3,4 and 10. 20. Tit.3.1.

Object. *The Apoſtles ſpeak of Magiſtrates in the abſtract.*

Anſw. The Apoſtles ſpeak of Magiſtrates in the concrete. *He beareth not the ſword in vain; he is the Miniſter of God, &c.* Rom. 13. 3, 4. Other places are parallel. *Peter* expreſſeth the King in the concrete, 1 *Pet.* 2. 13, 14.

Object. *The Apoſtles ſpeak onely of good Magiſtrates.*

Anſw. They ſhew what the Ordinance tends to, and makes that an argument of obedience to Magiſtrates though not good. We muſt reverence one in office for the office-ſake. It is certaine the Apoſtles inſtructed Chriſtians how to behave themſelves

selves to their present Magistrates, though *de facto*, they were a terrour to the good Christians. The practice of primitive Christians shews that they understood the Apostles of all lawful Magistrates whether they were bad men, or bad Magistrates. *Peter* mentioneth Kings such as they were at that time. *Paul* makes the end of Magistracy a reason, not a condition of obedience They urge obedience to all without exception, therefore we owe obedience without exception. Our Saviour obeyed, and paid tribute to the present Magistrates, because he was not free from obedience apparently, though really he was the Lord of lords. Else we should obey bad Magistrates onely for necessity sake; but the Apostle saith, for conscience, for the Office, for Order sake, for the Ordinance sake. So the *Jews* obeyed the *Babylonians*, namely for their Oath sake, at least it was their duty so to do. Christians were exhorted to obey the same, which they ought to pray for, and to pay dues to. Good men must obey evil Magistrates that bad men may obey good Magistrates.

Ninthly, passive obedience is due as well as active, 1 *Pet.* 4. 13, 14. Servants, Wives, Children must obey froward Masters, Husbands, Parents. The Apostles might have gathered great armies with their gifts. *Sergius Paulus*, the Steward of *Corinth*, such great men, together with the Apostles might have set up the standard for truth, and for their brethren. But the Apostle requires our suffering even unto death for well-doing. It were flattery, and hypocrisy, to pretend obedience, and intend it no longer then must needs. We are bid to honour the King, and fear God in sincerity.

Tenthly,

Tenthly, Subjects do commit themselves to the discretion and faithfulnesse of supream power, further then they reserve for themselves. Children by nature, Subjects by reason are subordinated to authority. Oeconomick power is the sampler of politick; Men must stand to arbitration or compromise, when they bind themselves to it. Subjection includes passive obedience, if absolute, and passive obedience precludes destructive resistance. *Nullum aliud quam parendi & patiendi datum est mandatum.* Calv. Instit. lib. 4. cap. 20. Sect. 31.

Eleventhly, Supream power was ordained by God to determine strife. All Judges are to determine, two witnesses are to determine, an oath is to determine and end strife, *Exod.* 24. 22. The fifth Commandment is the Castle of both Tables, Magistracy is the keeper of both Tables. They that make Laws and give Oaths must interpret them. Seditions, violences, rapines, murthers, paricides must needs be multiplied, if men may judge their Judges. *Se judice nemo reus;* Such as are under authority may complaine: co-ordinate authority may resist, superiour authority may punish. It is better, saith *Bodin*, magnanimously to die, then to oppose a Soveraign in an hostile way. *Jesuites*, *Mariana* and such like, may wish there were many *Clementes*, *Castelli*, *Ramillaci*, as if there were not devils enough.

Twelfthly, the godly were either actively or passively obedient to *Saul*, *David*, *Solomon*, *Ahaz*, &c. notwithstanding idolatry, murther, and many crimes did urge the contrary.

Object. *A people may change their Government at pleasure.*

Answ. By the decease of the present possessors,

or by their consent, or by lawful conquest, or by delinquency, where it is so provided. Yet a plant often translated hardly thrives if it lives. The Text alledged doth not prove a power in *Israel* to change at pleasure. They sinned in rejecting *Samuel* and *David*, for *Saul* and *Absolom*. They were men of *Belial* that despised *Saul* after his Election, 1 *Sam.* 10.27. They rebelled against *Rehoboam* that adhered to *Jeroboam*, 1 *Kings* 12.19. 2 *Chron.* 10.19. and 13.5. I hope a Covenant conferring power on Kings is as firme as a common Deed of gift. Gods indignation against *Korah* was great, because he opposed lawful authority, *Numb.* 16.

1 Sam. 8.6.
1 Kings 12.19.
2 Chron. 10.19 and 13.5,6.

Object. *Defensive power is natural.*

Answ. *Adams* children might not have defended themselves by hostility against their Father and Soveraign; nor the younger brethren against the first-borne, *Gen.* 4.7. *Exod.* 21.15,17. and 22.28.

Though defensive power be natural amongst equals, yet they may give up their power for order sake, as well as their freedome in coming under any authoritie. In the natural body the interior members cannot defend themselves without the head; much lesse against it: Heels cannot reach the head. Christians are bid pray for their tyranical Lords, and yet one may pray for the death of him whom he ought not put to death by resistance. They that have unlimited power to elect a King, may make cautions, conditions, and reserves in their contract, or they may invest him with absolute power. Men may retract their opinions, but not their covenants. Against a King upon his Throne many wise Nations have allowed no rising up, 2 *Chron.* 13.5,6,7. *Israel* by Gods Ordinance

Ezra 6.10.
1 Tim. 2.1,2.

all

all along ſubjected themſelves to higher powers, therefore it was both lawful and needful ſo to do. Men may give away and ſell away that which they hold by natural right of inheritance.

Object. *Covenant muſt give place to rights of nature.*

Anſw. When rights of nature are tranſmitted by Covenants, they muſt keep their place, elſe all that ſwear fidelity do ſin, either in ſwearing that which is unlawful, or equivocally and falſely. Nay, elſe it is unlawful to ſell ones inheritance, to marry to a man, to ſerve another in a way of a free choice. Elſe away with Magiſtrates, and down with Maſters. If this be a natural principle, all Government is unnatural which ariſeth by combination. But why then muſt *Zedekiah* keep his oath with the King of *Babylon*? What ſhall we make of all the admonitions concerning ſervants and ſubjects in the Scriptures? *Melius eſt non promittere quam non præſtare promiſſa.* Schoolmen ſay the natural right is twofold, *præceptive & conceſſive*, and that Covenants do conceſſively belong to natural right. And it is clear enough that Covenant-keeping doth belong to natural right preceptively, even when the Covenant-making in particular is againſt the natural Law. We muſt keep Covenants according to the Law of nature, though we dampnifie our ſelves in making of them, *Pſalm* 15. *Cato* would have delivered *Ceſar* to the *Germans* for breaking league with them. *Regulus* kept his Oath with the *Carthaginians*, though it coſt him his life. *Jaddus* the high Prieſt is commended for denying to ſwear fealty to *Alexander* a Conquerour, while *Darius* his rightful Lord lived. Oaths are made to God as well as men,

and therefore transcend Covenants; and belong to Divine right. *Juramentum est stricti juris & interpretationis*, Covenants be nullified by fear, force, fraud, but not Oathes because they oblige to God.

Object. *The Princes of* Germany *have deposed Emperours.*

Answ. Sometimes with a vengeance as well as with a witness. *Jodaius* being Emperour made it lawful in case he observed not the imperial constitutions. It is said that the Subjects swear fidelity to the Empire, not to the Emperour, it being an Aristocracy, not an absolute Monarchy. The united Provinces of *Belgia* (according to *Grimston*) had liberty from their constituted Laws to resist *Philip*; *Trajan* bid the *Romane* Pretor use the sword against him as the cause required. And some think the Majesty was not in the Emperour. But if some have opposed and deposed Princes *de facto*, it doth not follow that all may do it *de jure.*

Object. *what if Kings transgress bounds?*

Answ. It is lawful toward blows; when not to give them: Children may have cause to bind parents never to beat them.

Object. *A servant may defend himself against his Master.*

Answ. Masters are generally subordinate themselves to higher authority; nor have they ordinarily power of life and death; so farre as Masters have power, servants ought to suffer. All should be obedient to the power, though not alwayes to the precept of Superiors.

Object. *Kings swear to the people.*

Answ. God swears to us, yet is not subject to us.

A

A promissory Oath binds but to the matter promis'd, and they do not swear to be subject to punishment, deposition, *&c.* An Oath doth bind simply as to the subject matter as a Covenant, and a Master doth not make himself subject to his servant for correction, nor an husband to his wife by covenanting, nor Soveraigns to their subjects, though they covenant and swear to observe Laws. Some Kings in *Israel* entred into Covenant without diminution of their Soveraignty. Kings may swear only to bind their consciences to the direction, not the correction of Laws. A witnesse in Court may swear to no Covenant, but only to an affirmation. Hereditary Kings are essentially invested with power before their Coronation. The King never dies. The Law is expres, that the next by birth shall raigne, and be acquitted of all crimes whatsoever. Kings that have power to call and dissolve Parliaments, and to render all Acts void that have not royal consent, cannot be subject to correction, if they will not correct themselves. A King is the *Primum mobile* of all coercive power. Sworn brethren have no coercive power over each other, though their consciences are mutually obliged. Supremacy and impunity are noble Twins. In a Democracy the major part is unaccountable, in an Aristocracy the optimates, as to men. If we swear absolute fidelity to the King, then the Kings Oath doth not render him capable of correction by us, but at his own pleasure; Else our Oath and his would be contradictory to each other.

Object. *We swear conditionally.*

Answ. There is no condition intimated in *re jurata*, and

and there is none intended by him that gives the Oath. *Jurare lingua, mente injurata, non licet.* We ought to take an Oath with the ſame intention that it is given. Equivocation in an Oath, is a profanation of Gods Name. *Ne violes religionem juramenti.* The *Lacedemonians* having ſworne to overcome the *Meſſenii* before they returned home, though beguiled, choſe rather to endanger the loſſe of the City, and off-ſpring, then to violate their Oath.

Perjuro ſemel, nunquam habenda eſt fides, Cic. Tuſ.

Object. *Power is ſtill ſuppletive in the collective body,* cumulativè non privativè, *derived from the community.*

Anſw. This diſtinction ſeems altogether fictitious and factious. The Oath of Allegiance and Supremacy, the conſtitution of Parliaments muſt ſuffer a privation to generate ſuch a diſtinction. When Subjects ſwear fidelity to the King, and not the Kingdome, where is the Majeſty? *Samuel* ſhews what was the power of Kings in *Iſrael*, 1 *Sam.* 8. He doth what he pleaſe, *Eccleſ.* 8. 3, 4. He is to be charmed not violenced, *Eccleſ.* 10. 1, 8. He is not to be curſed in our thoughts, leſt God diſcover it, *ver.* 17. He digs a pit and falls into it himſelf, that oppoſeth the King, 5, 6, 7, 8. See *Pemble.*

Object. *Samuel intimates that Kingly power is a nimiety.*

Anſw. Samuel ſhews that it would ſeem a nimiety upon tryal. God did not count Kingly power too much abſolutely, becauſe he allowed it, and bleſſed it in *Iſrael.* Kings are not wont immoderately to uſe power. And *Iſrael* deſired a King by reaſon of unbelief profanely, unſeaſonably, and injuriouſly, ſlighting Theocracy, not conſulting God, or regarding *Samuel*

Iſrael ſlighted the Theocracy profanely, asked a King unſeaſonably, not conſulting God, injuriouſly rejecting *Samuel.*

muel. *Moſes* had a Kingly power, *Deut.* 33.5. And the Judges had a Kingly power, *Judg.* 17. 6. and 19. 2. and 21. 25. God had promiſed to give *Iſrael* Kings, *Gen.* 17. 6. It was *Eſau* his preferment to have Kings before *Jacob*, Gen. 36. 31. The Judges might have Kingly power, though not the title and ſtate of Kings. *Samuel* ſhews the Kingly ſtate would be more inconvenient in ſinful mens hands then they would foreſee, but not that it would be more grievous then other formes of policy. The Sun is ſometimes too hot for us, and breeds many ſorts of vermine, yet it is moſt eminently neceſſary. If ſupream power be in one, he cannot do much hurt unleſs the greater part joyn with him, and the ſame miſchief is more frequently incident to a Democracy. One is more eaſily perſwaded then a multitude. The greater part is commonly the worſer. The body of the people is a ſoure ſtock, ſeldome or never yeelding any good fruit, except a Monarchy or Ariſtocracy be ingrafted upon it. Ariſtocracy is more ſubject to ſedition, and often breaks into a Monarchy. One Monarch doth moſt reſemble Gods Soveraignty, and the Kingdom of Chriſt: and is moſt conformable to fatherly or family power, and to the Supremacy of the head in the natural body. One head beſt likes and becomes one. Many heads have many mouths to bite and devoure. *Multitudo Senatorum eſt inepta ſecretis.* Kingly State doth moſt ſecure State ſecrets, terrifie enemies, daunt the ambitious, ſtrengthen authority, beautifie Laws, ſweeten Juſtice, exalt the people, raiſing higher by the head then other politick bodies. Therefore God promiſed a King *ad honorem*, Exod. 19. 6. God never approved

proved of a Democracy in the Church or State of *Iſrael*. The vulgar are carried by affection, conſulting negligently, difficultly, tumultuouſly, openly, or nothing at all. Openings are weaknings to the incommunicable affairs of State. Great bodies are ſo ſlow, that dangers do frequently prevent their motions. God preſerves goodneſs in ſome particulars and not in the general. God preſerved a good line from *Adam* in a few only. The ſtreame of affections meeting like many rivers in one channel, renders a multitude uncontrolable and implacable. All are not born, and framed to rule. Amongſt the bruit creatures, ſome have an inſtinct to lead, others to follow. *Dos ſua cuique*. In a multitude there will be too many new Lords and new Laws. *Novus rex, nova lex*. In the natural body the head is accommodated only with underſtanding, and the ſenſes of ſeeing and hearing, *&c*. The inferiour parts are capable of feeling, and naturally deſtinated to be paſſive in way of correction, rather then active in governing. It is eaſie for a popular Orator to ſuit the diſpoſitions and inclinations of an heady multitude, and to ſtir their paſſions to his own purpoſes, as a winde raiſeth the ſeas, and cauſeth them to rage and foame. A Councel of all ſorts is a *juvenatus* (as one ſaith) not a *ſenatus*. Weak intellectuals are ſoon made drunk with honours. One bad maſter is better then many. *Turba argumentum falſi eſt, populo non placet cui vitia diſplicent*. Great men in *Rome* and *Athens* were wont to foſter war, that they might not be trodden under feet by the people. It is good to adventure all under one Maſter, if in one veſſel. God ordained one great light to rule the day. Councel united like light in one body, doth diſpell, diſſipate, com-

Novi Oratores & ſtulti adoleſcentuli evertunt Rempublicam. Cic.

compoſe or alay the clouds, and ſtormes of faction moſt effectually. *Iſrael* never flouriſhed more then under Kings. Magiſtrates, annually elected want root and ſhadow like young trees, there is need of ſeparation, and unction and duration in a Magiſtrate. Learners in muſick break the harpe before they can uſe it. In elective Kingdomes wiſdome makes choiſe of one line to prevent deſolations. It is not ſafe to graft often upon the ſame ſtock. Magiſtrates had need be encouraged as well as qualified They have to do both with the worſt of men and things. Magiſtracy is divine, though a Magiſtrate be an humane creature. Liberty as now it is, is an accident and effect of ſin. All were naturally ſubject to fatherly power in *Adam*, diſtinct republicks are fundamentally for many ſects and factions. Freedome to ſinne hath uſhered in freedom from authority. *Per ordinem omnia*, *Bias*, being minded to put their City into a democraticall forme, anſwered, Go and put thy family firſt into the like. A family is an image of a City, a City is a greater family. In an ariſtocracy the fewer the firmer. The weight of a reaſon is better then number of votes, God raiſed Kings ſo high in *Iſrael*, that their arbitrary power was *viva lex*.

Prov. 19. 13, & 28. 2. *Ec.* 10. 7. *Joſh.* 1. 16. *Num.* 27. 15, 16, *Deut.* 17. 20, 21.

Object. *Salus populi eſt ſuprema lex.*

Anſw. This rule holds in making, executing ratifying and abrogating of Laws, But it helps not againſt law and obligations of obedience. The generall good ſhould not be a particular mans injury, any mans injury, or every mans law. Neither is it for the generall good to nullify law and obligations religious or civill. The good of the Church is immediately the generall end of government, and yet the minor may not

Fieri non debuit, factum valet.

be destructive to the major, or the major to the minor part against order, for such an end. Children though the greater part of a family, may not murther their father for their own safety, grace doth not destroy nature. Nor reason nor Nature allowes defence against the greatest injury in a disorderly way: Gods will is a greater law then the peoples weale. What is illegall is unlawfull, because promises though hurtfull to our selves are obligatory in Gods word. *Isa.* 51. It is not lawfull because it is plausible, to say that an army may turn their Cannon mouths against a generall seeking their ruin, in case they are bound to him without condition.

Zech. 8. 17. 18.

Torquatus caused his son to ride in tryumph for a victory, and yet condemned him to death for archieving it disorderly.

Object. *Are children born to obedience?*

Answ. Children may be bound and sold by parents *Gideon* had the proffer of a Kingdom for his children after him, therefore they that made the proffer would have bound their own children to obedience together with themselves. Alborn in an hereditary Kingdome are subject to it's laws, yea strangers while they are in it's territories. Else children may combine into a new republick at their pleasure. The children of slaves are borne slaves Children are under the like obligations, while they enjoy like priviledges with their parents. Parents do covenant with God for their children, *Gen.* 17. 7. *Deut.* 29. 14. The law of nature gives parents power to bind children to penalty, to forfeiture of leases, to payment of rents. *Deut.* 29. 10. *Numb.* 30. 6.

Children in Mastrickt are subject to the same power with the mother to the Bishop or the Duke of *Brabant.*

Ob-

Object. *God promiseth to raise up and restore Judges as at the first*, Es. 1.

Answ. Not in opposition to Kings, for elsewhere God promiseth *David* for King, the off-spring of *David* in regall state, *Hos.* 1. and provides for the Prince, *Ezek.* 45. 7. Though these texts be understood mistically, yet they prove Kingly power to be a great gift of God.

And the text alledged in the objection, so farre as it is litterally interpreted may intend only good Judges in conjunction with a King. And the same prophet doth litterally promise the protection of Kings *Es.* 49. 23. The text was never litterally ful-filled of Judges in opposition to Kings.

Object. *A cordinat power may defend it self.*

Answ. But are they coordinate that have sworn the Kings supremacy? Are they coordinate that have absolutely sworn to defend the King his person, crown and dignity with the loss of their own Lives that can act nothing in Parliament but at the Kings pleasure? The King hath been counted the *Principium caput*, & *finis Parliamenti*. Laws are like seabanks imoveable without the same power that made them covenants and oathes are the heart strings of all society and order The oath expressely excludes all equivocations and mentall reservations. A condition not declared in the oath, is a meer mentall reservation, and expresly cautioned. What breach of oath, or doth every breach disoblige subject from obedience to their King? Higher powers are so called because they are higher in force as well as in forme. *Rom.* 13.

Object. *A murtherer must dye by some or other, whosoever he be.*

Answ. First Impunity is granted to the Major part in a democracy. Secondly, All Laws do make it murther for a private man to kill a murtherer. Thirdly, *David* saith none could lay hands on Saul, though a murtherer, and be innocent. Fourthly. Why did not the Prophets and Priests move to bring murtherous Kings to condigne punishment? The silence of Scripture in this respect doth probably give consent. Fifthly, Gods law is, that the Judges shall determine and Judge between strok and stroke. Sixthly, Christ counted it capitall for private persons to use the sword in defence of himself against murther. *Mat.* 27. 52. Seventhly The Apostles exhort Christians to obey such as were murtherers. Eightly, *Israel* is commanded to obey and pray for *Nebucadnezar* a grand murtherer. Ninthly, It is not lawfull for private men to execute vengeance. It is Gods prerogative either immediatly or in way of an ordinance to avenge himselfe. *Rom.* 12. Christ would not Judge, because not made a Judge. The King of Kings doth punish Kings. *Paris in parem non est potestas.*

Covenant-breaking is heathenisme. *Rom.* 1. 28. 30. To make might right, is to make men beasts. *Lex lupi, est robur corporis. Rex non est magni nominis umbra: Nemo prudens sumit pœnas quia peccatum est sed ne peccetur. Pœna non irascitur sed cavet.* It is usurpation of liberty in subjects to deny obedience, of Soveraignty to exercise authority against their Soveraign, thieves and robbers may have sharper swords then honest men. *Fiat justitia, ruat cœlum.* The sword is not a master but a servant to justice. It is unnecessary to sinne, when it may be avoided by death. It is better to be patients in cruell persecutions, then agents in bloody reformation

reformations. Let it not be ſaid the King of *Spain* is a King of men, the King of *France* is a King of aſſes, the King of *England* is a King of devills. The ancient cuſtome of ending controverſies by fighting it out, was wont to put an end to the perſons as well as the caſe, *Homines non amant reum ſed rem. Auguſt. Amo proditionem, proditores non approbo, Phil. Mac.* Let not *juſtitia* be converted into *viſtitia. Heſiod* calls ſome χειροδίκας. *Brennu preſſit Cluſium jure naturali, ut reſpondebat, quo is qui minus fortis eſt potentiori cedere jubetur. Plrt. in camil nulla turpis vincendi ratio, apud ethincum Amicitiam utilitate non fide colébat* was no good friendſhip. Rules are difficult, and certain examples eaſy and dangerous. *Si jus violandum eſt, tum regnandi cauſa, in cæteris pietatem colas* is no good maxime. *Tempus eſt ſapientiſſimum Thales.* One put's downe a Queſtion and Anſwears in manner following.

Lyſander adminiſtred juſtice in *pelle vulpina*

Pyrrhus his longeſt ſword might mangle juſtice, not meaſure it.

Qu. *Dic mihi quid, quæſo, toto jam regnat in orbe.*
R. *Fus vel tranſpoſitis (vis) male litterulis.*

It is unlawful for born or ſworn ſubjects to engage to uſurpers while the right heir lives and doth not give up his right, firſt engaging to uſurpers to help them, or not to help the right heir doth preclude & exclude that due obedience which may be called for Secondly Uſurpation doth not diſoblige ſubjects, becauſe it cannot deprive the heir of his right. Robbery doth not take away an honeſt mans right, though his goods. Thirdly, *Jehojada* and *Judah* were bound in conſcience to pull down *Athalajah*, after that ſhe had conquered and poſſeſſed the government ſeaven yeares. Therefore they could not have engaged to her with a good con-

conscience 2 *Chron.* 23.3. Fourthly *Jaddus* and the *Jews* refused to swear fidelity unto Alexander while *Darius* lived. Six thouland Pharisees (as the *Historian* reports) refused to swear to *Herod* and *Cæsar*. Fifthly, The renunciation of a Prince by the Major part of people, doth not disoblige, if it be injustice to renounce him. An unjust renunciation cannot justly disoblige. We do not swear fidelity so long only as the Major part see cause: subjects may rebell aswell as forreiners invade. Sixthly, When a Prince is in an incapacity to govern, his right remaines. God can comfort desolations. God can change hearts and weaken hands. *David* was in some degree of incapacity, when he fled before *Absolom*. *Azariah* was in no capacity actual, while *Athaliah* had full possession. God doth try the faithfulnesse of his people by overturning providences. *Hushai*, *Ittai*, *Ahimaaz*, and such like must have occasions to shew their fidelity. *Judah* did yeild to *Nebucadnezer*, but they were directed by the prophet *Jeremiah*, and the other Prophets: howsoever example is not equivalent to rule. Seventhly, A meer conquest is a meere roberry. A pirate rightly told *Alexander* that he was a great thiefe. Eighthly, It is lawfull for a captive to flee if taken by such as wage war unjustly, *Azor*. Ninthly, A just war and conquest may require the acceptance of satisfaction without subjection of the conquered. Tenthly, an absolute and just conquest supposeth the captivating and deposing of the Prince, or power, and that in way of justice, or else it cannot disoblige the subjects. A just deposing of a Prince only renders him civilly dead. Eleventhly, Subjects cannot justly conquer and depose their absolute Prince. An absolute

Prince

Prince may ſuffer wrong from, but not do wrong to his ſubjects.

The reverence I owe to higher powers, and many ſad paſſages of providence, have moved me to look into this Queſtion, ſeaſonable though difficult and dangerous. When error is on horſe-back it is neither eaſy nor ſafe to undertak it: liberty is too oft pretended only to paliate licentiouſneſs, and neighbouring vice is too oft taken for virtue, as the evill ſpirit for *Samlel* his ghoſt. *It* is common to uſurpe authority under pretence of liberty, and for Tyrants to be moſt adverſe to Tyrants. Civill and ſacred power did conſiſt well in the ſame ſubject, and ſurely they are moſt ſubject to violence, when at greateſt diſtance from one another. *Moſes* and *Aron* have cauſe to embrace each other and Iſrael both of them together. In a policy conſtituted conformity is requiſite, but in conſtituting a Republick, I ſhould think it wiſdome to obſerve the divine paterne. The ſea hath more need of bounds and banks then a rivulet, It is moſt formidable to ſee a whole Countrey, or City on fire, doubtleſs magiſtracy is very ſacred, controuling churchmen and Church power, tending to the ſame end, though not by the ſame meanes. It is matter of lamentation to ſee a conjuncture of proteſtants and Jeſuites in principles, to the committing of ſuch ſacriledge upon perſons in higheſt place. *Bonus eſt qui facit injuriam, noli credere malus eſt? noli mirarib eſtia eſt? noli imitari. Dianyſius* having robbed the Temple, and enjoying a proſperous wind, ſaid ſacriledge was no offence. The apoſtle doth not unadviſeadly conjoyn fear of God, and honour to the King. *Pet.* 2. 17. A King is Gods ſoveraign im age, *My Son fear God and the King, and med-*

meddle not with them that are given to change, for their destruction shall arise suddainly, and who knoweth the ruin of them both. *Prov.* 24.21, 22. Whosoever is an usurper and tyrant *I* may say of him as *Pausanias* of a Physitian. He being asked whether he had tryed such a one; answered. *Si periculum fecissem, non viverem.*

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FINIS.